

Healths Improvement: <sup>16.</sup>

O R,

# RULES

Comprizing and Discovering

The *Nature, Method, and Manner* of  
*Preparing* all sorts of

# FOOD

Used in this NATION.

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Written by that ever Famous

*THOMAS MUFFETT,*

Doctor in PHYSICK: *N*

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Corrected and Enlarged

BY

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sign of the white Horse in *Pauls Churchyard*, 1655.

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CHAP.



## To the Reader.



Is not an itch to be in print, but my Profession to keep men alive, and when gone to recover and revive them, that hath induced me to this undertaking. Blame me not therefore for using means to raise our Author out of the dust, and long oblivion, wherein he was buried: Tis true, his own relations and their interests much sollicitd my help; but the merits of the man were my greatest motives, and his Old Fame most quickned me to restore him. Seriously, upon perusal, I found so much Life and Pulse in his dead Works, that it had not been charity

*The Epistle to the Reader.*

in me to let him dye outright, specially when tis for the worlds good and your (*Healths Improvement.*) This is all, only if it may be any advantage to have my Judgement, tis a Piece for my palate, not likely to dis-relish any, where so much pleasure is interlarded with our profit, I may safely say, upon this subject I know none that hath done better; and were *Platina, Apicius, or Alexandrinus*, with all the rest of Dietetick writers now alive, they would certainly own, and highly value this Discourse. Accept then kindly his endeavors, that strives to do you good both in publick and private. Farewell.

*Chr. Bennet.*



CHAP. I.

1. *What Diet is.*
2. *Who were the authors of it.*
3. *What good it bringeth.*



**D**iet is defined by very learned Scholars, an exact order in Labour, Mear, Drink, Sleep, and Venery. For they are thought to be *Pythagoras* his pentangle or five-squar'd figure, wherein (as *Hipocrates* saith of mans body) there be severall confluences and concurrences; yet but one general Sympathy through all. Nevertheless Labor was appointed for most to invite meat and drink: they to draw on sleep, for the ease of our labours: and all four, to perfit generation; which is not onely *essendi sed semper essendi causa*; not onely the cause of being but of ever being: for indeed after we are dead in our selves, we recover in our posterity another life. But in this Treatise I define Diet more particularly (as it is usually taken both by the vulgar and also the best Physitians) to be an orderly and due course observed in the use of bodily nourishments, for the preservation recovery or continuance of the health of mankind. Which how and when it was first invented and by whom

*Biesius lib. 1. theor med. Iason Praet lib. 1. Diet. Hippoc. lib de. Pri. c.*

*Aristot. lib de 3. n. anim.*

*Gal. cap. 2. lib. 1. 1. Comm. Hippoc. de nar. hum. Avicen. lib. 1. Top. 3. cap. 7.*

*All our life is but a consumption.*



collected, neither *Cardan*, nor *Scaliger*, nor *Virgil*, nor *Montanus*, nor *Biesius*, nor *Fason Pratenfis*, nor *Psellus*, nor any (in my judgement) have more truly declared, then *Hippocrates* himself, avouching that Necessity was the mother, and Reason the father, of Diet: For when sickness crept into the world, and men gave the same meats to sick folks which they did to the healthful, they perceived them to be so far from recovery, that they rather wax'd worse and worse. Hereupon being enforced to alter either the kind or the preparation, or the quantity, or the quality and order of nourishments: they knew by diligent observation what was fittest for every disease, for every sexe, age, and complexion, and accordingly committed them to memory, or set them down in writing. *Plutarch* thinks that we first learned this knowledge of brute Beasts. For Pigeons and Cocks before they fight, will eate store (if they can get it) of cummin seed to lengthen their breath: and Nightingales eate spiders to prevent stoppings; and Lions having surfeited on flesh, abstaine from all meat til it be digested. So the Marlin taught tender persons first to keep warm their feet, the Storkes to remedy costiveness of body by the use of glisters, the Hedghog to avoid walking in windy seasons, the little Birds to bathe in Summer, the Flies and Bees to keep home in Winter. For there is no doubt but the natures of men were in former ages so strong, that they did eate and digest every thing as it grew. Neither were Mills, Boulters, Ovens, and artificial preparations from the beginning; but as sickness of the body encreased, so the mind devised remedies, teaching men how to thrash and grind corne, to make bread, to boil, roast, and bake meat, to give thinne and liquid meats to weak stomachs, and grosser cates to them that be strong, after the example of every Bird, who first softneth and boileth the meat in their mawes, before they give it to their young ones, neither should we marvel hereat; For as ignorant Sailors (whose errors and imper-

Lib. de prise.  
med.

Lib. de fol.  
anim.

imperfections no man could perceive in a calm sea) in a tempest do follow every mans advice: So the examples of Birds and Beasts did teach sick men wisdom, when through self-ignorance they lost the light of nature, and knew not what was good for themselves. But leave we *Plutarchs* conceit, and let us fetch the invention of Diet from a more worthy teacher; yea from the worthiest of all other, God himself. For can we imagine that he taught our forefathers (having sinned) how to cloath their bodies, and not how, and when, and wherewith to feed them? He that taught *Abel* how to diet sheep, would he leave him unskilful how to diet himself: or had *Cain* the art of tilling the ground, and not the knowledge how to use the grain thereof? Knew Physicians in *Jacobs* time how to conserve dead bodies, and wanted they knowledge to preserve the living? Wherefore how foolishly soever some ascribe the invention of Diet to *Apello*, *Æsculapius*, and that many-eide *Osiris*, or to *Hippocrates*, *Galen*, or *Asclepiades*: yet let this rest immoveable, that it springeth from an elder time, then that any heathenish Chronicle is able to record the author thereof. For if the multitude of burials be an argument of ill diet, and contrariwise long life an argument of good; it must needs follow, that before the Universal Flood this noble knowledge of diet was not hid from the first Patriarchs, but as perfectly perceived as it was practised. For till after the Flood, men usually lived to eight hundred years, some to nine, many to seven, and none (for ought we have heard or read) dyed a natural death before five.

Now if any man shall object, that the very name of Diet is not mentioned before the Flood, and that therefore the thing it self was not in use: I can shape him no better answer then from the mouth of *Hippocrates*: Names are the Daughters of men, but things the Sons of nature. So that as soon as men began to feed, no doubt they were inspired with wisdom.

Gen. 5.

Gen. 50. v. 2.

Hippoc. de  
vet. med.

Gen. 5.

Lib. de arte.

dome how much, how often, and of what to feed. For we must not imagine, though they had as it were Ostriches stomachs, and Giants strength, (inasmuch that *Lamech* in his wound could crush into peices the mightiest champion of our age) that therefore they neglected preparation or proportion in the use of nourishments; nay reason it self will conclude, that as one shooe did not fit every mans foot, nor children and young men fed alike in those dayes, so every man knew or was taught his peculiar diet, most proper healthful and convenient for his owne estate. Wherefore as many diseases are recovered with our Physicians, but none without Physick: so albeit there lived no dietary Physitians before the Flood (if I should grant so much) yet no man can deny, that through feeding or fasting, drinking or thirsting, taking this thing or refusing that, they preserved their life-oile (as I may term it) for many ages, which in this surfeiting and riotous age is commonly consumed in less then one. But some men will further object against me. What Sir? may diet prolong a mans life? why then through diet we may prove immortal, or at the least live as long as *Adam* did. Whereunto I answer, that albeit immortality is denied upon the earth to mortal men, yet so much life is prolonged by a good diet, by how much diseases thereby are eschewed. For as *Solomon* saith, to whom is pain of the belly, and gripings, and redness of eyes, and want of health? even to those that keep no measure, but greedily hunt after wine, and rise up early to drink strong drinke. Some in *Hippocrates* time, seeing precise observers of Physick to dye as soon as they which used no physick, conceived presently no otherwise of Physicians, them as of Kings in a stage play; carrying golden crownes, and scepters, and swords, commanding for the time whole Empires, but indeed void of in-borne Majesty in themselves, and of outward abillity fit for so high a calling. So now in our daies the name of Diet seems but a scare-

crow

Prov. 27.  
Eccl. 28.  
lib. de arte.

Hippoc. de  
prie. med.

crow to the unwiser sort, who think it best diet, to keep no diet at all, saying (as *Will. Sommers* said to Sir *Fohn Rainsford*) drink Wine and have the gout, drink no Wine and have it too. Which in effect what is it else, then with the *Sicilians* to erect a Temple to riot: or with the *Barbarians* to praise surfeiting: or with *Ulysses* drunken companions to open *Aeolus* his bottle all at once: whereby their Ship was so far from proceeding, that all art and prayers, yea and all the Gods (in a manner) were not able to keep it above the waters. Let me laugh (said *Democritus*) at mens follies, who diet their horses, sheep, cattel, yea their capons, and geese, and yet themselves keep no diet. They foresee by porking of raven, flying of kites, croking of frogs, and bathing of ducks, when it will raine; yet surfeiting dayly they cannot foresee their own ruine.

Athen. lib. 1.  
cap. 1.  
Aristoph. in  
Acan.  
Homer. Odyss. 5.

Hippoc. epi.  
stol. ad Crater.

To the like purpose singeth a French Poet.

*Si tu veux vivre sainement  
Aye pour toy tel pensément:  
Que de ton cheval falcon ou chien,  
Quand autre chose leur vint que bien.*

If sickness thou wilt long award,  
Have of thy self that due regard,  
Which to their falcons, Steeds; or Hounds  
Men bear, when sickness them surrounds.

And truly well might the one laugh, and the other sing at such follies. For albeit an exquisite thin diet (called of *Iambertus* the inch-diet, wherein we eat by drams, and drink by spoonfuls) more perplexeth the mind then cureth the body, engendring a jealousy over every meat, suspicion on every quantity, dread, fear, and terror over every proportion (bereaving the head of quietness, the heart of security, and the

Lib. de vulg.  
error.

the stomach consequently of good concoction) yet the full diet as it is more usual, so is it in effect no less dangerous. Would you see the discommodities of excess? why then imagine you saw *Verres* rousing before break of day in his own Vomits, *Dionysius* belching up a soure and unpleasant breath, *Polyphemus* stript of wit and memory, *Cleomenes* King of *Lacedemonia* playing after his drunkenness at cherrypit with Children, *Elpenor* (*Ulysses* his companion) breaking his neck downe the staires, *Ennius* racked with the Sciatica, *Riglus* the wrestler dead of an apoplexie, *Anacreon* so unable to swallow any more drink that he was strangled with a grapes kernel, *Vibius Crispus* dying at the stool, an old English Knight dying at the Chamberpot. On the other side will it please you to mark the commodities of diet, and moderate nourishing? Then behold *Timotheus*, who being continually sick through dayly surfetting, came once to *Platoes* Table, where he fed (as the company did) and drank moderately. The next morning he cryed out with this admiration: "O sweet *Plato*, sweet *Plato*; how truly sweet are thy suppers, which make us to sleep and awake so sweetly? How able am I now to all exercises, being erst so unable to the least labour? No marvel *Timothy*: for as the Sun cannot warm us when Clouds be between: So excess either fetters or divides the minds, faculties. How careful is the mind alwaies to preserve life? yet many a drunkard sinks under water, because reason cannot teach him the art of swimming, the inward fences being choaked with abundance of clammy vapours. Divine *Hippocrate* (whom I can never sufficiently name nor honour) compareth diet most fitly to a Potters wheele, going neither forward nor backward, but (as the world it self moveth) equally round: moistning that which is too dry, drying up that which is too moist, restoring true flesh if it be decayd, abating proud flesh (by abstinence) if it be too much, neither drawing too much upward nor

down-

downward (as peevish Sawyers do:) neither clapping on too much nor too little Sail (like unskillfull Mariners) but giving (like a wise Steward) every part his allowance by geometrical proportion, that the whole household and family may be kept in health. Such a steward was *Aselepiades*, who cured by onely Diet infinite diseases. Such an one was *Galen*, that famous Physitian, who being three or four times sick before he was twenty eight years old, looked afterwards more strictly to his diet; in such sort that a hundred years following he was never sick but once, and died onely through want of radical moisture. Such an one finally was *Hippocrates*, who lived till he was a hundred and nine years old (or at the least till he was fourscore and five) without any memorable sickness, and yet he had by nature but a weak head, insomuch that he ever wore a night cap. Wherefore let us neither with the impudent, call diet a frivolous knowledge, or a curious science with the imprudent: but embrace it as the leader to perfect health, (which as the wife man saith) is above gold, and a sound body above all riches. The Romans once banished Physitians out of *Rome*, under pretence that physick druggs weakened the peoples stomachs: and Cooks, for corrupting and enforcing appetites with strange sawces and seasonings: and Perfumers, and Anointers, and Bathe-masters, because they did rather mollifie and effeminate the Romans mindes, then any whit profit or help their bodies. Yet they retained *Cato*, the chief dietist of that time, and all them that were able (without physick) to prevent or cure diseases: esteeming diet (as it is indeed) to be so honest, pleasant, and profitable a science, that even malice it self cannot but commend it; and her enemies are forced to retaine it. Thus much or rather too much, in the commendation of Diet; for which some Spartane censor would severely punish me, as *Antalides* did the Orator that prais'd *Hercules*, whom no wiseman ever discommended. For howsoever idle heads have made these

Gr. comm. 2.  
in Hippoc. de  
vict. rat.

Gal. lib. 5. cap.  
de tuend. san.  
Sip. natus in  
vet. Gal.

Soranus in e-  
jus vita.

Siracid. cap. 3.  
v. 15.

Cic. orat. cont.  
Ver. Plut. in  
Dion.  
Homer. i.  
Odyss.  
Herodorus.  
Ovid. 14.  
metam.  
Plut. de sal. pr.  
Plut. ibidem,

Xiphil. in vi-  
tello.

Marfil. Fic. de  
tuend. san.

Ab. de Diet.

## How many sorts of Diets there be.

these adde proverbs. 1. *Dieted bodies are but bridges to Physicians mindes.* 2. *We shall live till we dye in despite of Diet.* 3. *Every disease will have his course.* 4. *More Rubarb and less Diet, &c.* Yet the wisest man and King of all others, hath established it upon such grounds, as neither can nor shall ever be shaken with all their malice.

## CHAP. II.

1. *How many sorts of Diet there be.*
2. *Wherein Diet consisteth materially.*
3. *Wherein Diet consisteth formally.*

1. **T**Here be especially three sorts of Diets; a full Diet, a moderate Diet, and a thin Diet. The first increaseth flesh, spirits, and humors, the second repaireth onely them that were lost, and the third lesseneth them all for a time, to preserve life. Full Diet is proper unto them which be young, growing, strong, lusty, and able through their good constitution to endure much exercise. Moderate Diet is fittest for persons of a middle health, whose estate of body is neither perfectly strong nor over-weak. Thin Diets are never to be used, especially in the strictest kind, but where violent diseases (caused either of fulness or corruption) have the preheminance: wherein how much the body wanteth sufficient food, so much the sickness wanteth his tyrannical vigour.

2. *The matter of Diet*, is neither iron nor steel, nor silver, nor coral, nor pearl, no nor gold it self; from which worthy simples, albeit most rare and effectual sustentances be drawn (as our own Countryman of all other, most learned

How many  
Kinds of Diet  
there be.

Gal. com. in  
apho. 4. lib. 2.  
Com. 6. in 6.  
Epid.

Com. 4. in 6.  
Epid.

Com. in aph. 4.  
lib. 1.

The matter of  
Diet.

Roger Bacon  
lib. de record.  
fence. accid.

## How many sorts of Diets there be.

ly proveth) to strengthen our body, and to thicken our radical moisture, which is soon consumed (like a fine spirit of wine) when it is too thin and subtil: yet neither have they, neither can they have a nourishing power, because our natural heat will be tired before it can convert their oyle into our oyle, their substance into our substance, be it never so cunningly and finely exalted. Furthermore, if it be true (which Hippocrates and reason telleth us) that as contraries are expelled by contraries, so like is sustained by his like: How should the liquors of gold, pearl, and precious stones (which the Chymists have named Immortal essences) nourish or augment our mortal substance? Nay doth not that soonest restore decayed flesh (as milk, gellie, strong broaths, and young lamb, which soonest corrupteth, if it be not presently eaten? Is not a young fite more nourishing (yet it keeps not long sweet) then a peacock that will not corrupt nor putrifie in a whole year, no not in thirty years (saith Kiranides) though it be buried in the ground? yet as a candles end of an inch long being set in cold water, burneth twice as long as another out of water; not because water nourisheth the flame, which by nature it quencheth, nor because it encreaseth the tallow, which admits no water, but by moistning the circumference are, and thickning the tallow, whereby the flame is neither so light nor lively as it would be otherwise: in like sort, the substances, powders, and liquors of the things aforesaid, may perhaps hinder the speedy spending of natural heat, by outward cooling of fiery spirits; inward thickning of too liquid moistures, hardning or condensating of flaggy parts; but their durableness and immortality (if they be immortal) are sufficient proofs that they are no nourishments for corruptible men. "But they are pure essences, and therefore suitable to our radical moisture, which the best Physicians derive from a starr-like substance. Alas, pure fools! what doe you vaunt and brag of purity, when

Hippoc. de  
diar. sal.

Paracels de  
vit. long. l. 3.  
c. 4:

August. de  
civ. dei.

phædr. de a.  
quila coel Mi-  
chael Tox.  
com. in Para-  
de vit. long.

## How many sorts of Diet there be.

the purest things do least nourish? for had not the aire, water, and earth, certain impurities, how should men, beasts, birds, fishes, and plants, continue? for the finer the aire, the less it nourishes, the clearer the water, the less it fatteneth, the simpler the ground, the less it succoureth: yea were we in an air (such as the element of aire it self is defined to be) void of invisible seeds, and those impalpable substances or refekens that are sometimes descried by the Sun-beams, our spirits should find no more sustenance by it, then a dry man drink in an empty hoghead. And though we see Pikes to live a great while in Cisterns with clear water alone, yet were that water so pure as the element it self, they would clean consume for want of nourishment. The like may be said of plants growing in a dry, crumbling, sapless and unmingled earth, wherein we should see them quickly so far from sprouting, that for want of their restorative moisture they would come to withering. Wherefore I conclude, Neither Oriental stones for their cleanness, nor pearls for their goodliness, nor coral for his temperating of blood, nor gold for his firmness, nor liquor of gold for his purity, nor the quintessences of them all for their immortality, are to be counted nourishments, or the matters of Diet. Object not the Ostrich his consuming of stone and mettals, to prove that therefore they may nourish man; no more then the duck, nightingale, or stork, to prove that toads, adders and spiders are nourishing meats: For our nourishment (properly taken) is that nature or substance, which encreaseth or fostereth our body, by being converted into our substance. Now for as much as our bodies (like the bodies of all sensible and living creatures else) consist of a treble substance, namely, *aërial Spirits, liquid humors, and confirmed parts*: it is therefore necessary it should have a treble nourishment answerable to the same; which *Hippocrates* truly affirmeth to be *Air, Meat, and Liquors.*

30. Bonus Ter.  
rar. in Margar.  
philos.

Gal. de alim.  
sec. 1.

Lib. de aer.  
loc. & aq.

Meat

## How many sorts of Diet there be.

*Meat is a more gross and corporeal substance, taken either from vegetables in the earth, or creatures living upon the earth, or living ever or sometimes in the water, whereby the grosser part of our body is preserved-liquors are thin and liquid nourishment, serving as a sled to convey meat to every member, and converted most easily into humors.*

whether Meats  
be meat  
vide supra

Plin. lib. 7. c. 2.  
Apol. lib. de  
hist. mir. A-  
then. lib. 2.  
dign. cap. 2.

Now whereas *Pliny* nameth some which never eat meat, and *Apollonius* and *Athenaus*, other which never drank; they are but few and particular persons (yea perhaps the sons of Devils): which cannot overthrow the general rule, and course of nature. It is possible to God (as the Devil truly objected) to make stones as nourishing as bread; to feed men with locusts) a most fretting, burning, and scalding vermin) as he did *John Baptist*: to give us stones instead of bread, and to give us scorpions when we ask eggs: yet usually he doth not transgress the course of nature, by which, as by his bayliff, he rules the world: so that when any man lived without meat or drink (as *Moses* and *Elias* did forty daies) it is rather to be counted a miraculous working, then to be imputed to the strength of nature.


C 2

CHAP.

## CHAP. III.

## Of AIRE.

## 1. How it is to be chosen.

1.  Hippocrates said of Meats, *Like Food, like flesh*: so may I justly say of the aire, *like aire, like spirits*; for hence cometh it that in pure, clear, and temperate aire, our spirits are as jocund, pleasant, active, and ready as butterflies in Summer; but in thick, dark, cloudy, and unseasonable weather, they are dul, drowsie, idle, and as heavy as lead, working neither perfectly what they ought, nor cheerfully what they would. Witty Cardan supposeth a like resemblance to be betwixt our bodies, and the aire, as there is betwixt the soul and heaven: So that as they encline the soul, so the aire altereth the body every way; let the aire be cloudy, how can the body be warm? Let it be hot, how can that be cold? let it be chilled with frost or snow, our skin (yea our inwards themselves) begin to shiver? How staggers the head, and how presently sinks the heart, at the smell of a damp, or the insensible sense of deadly and subtil spirits, carried from the ugh-trees of *Thasus*, or the hole of a Cokatrice, or the breathing of Aspes, or the dens of Dragons, or the carcases of dead Serpents, wherewith the aire is not so soon infected, as the hearts and brains of men, whereunto it is carried. Galen saith, That the inhabitants of the Palestine lake are ever sickly, their cattle unsound, and their Countrey barren, through the brimstone and pitchy vapor ascending from thence over all the Countrey, in such sort that birds flying over it, or beasts drinking of it, do suddenly die; And verily no bird hateth that Lake, nor the

## Of Aire, and how to be chosen.

the Lakes of *Avernus*, *Lavrine*, or *Padua*, like unto it; no frogs and serpents can less live in *Ireland*, foxes in *Crete*, stags in *Africa*, hares in *Ithaca*, and fishes in warm water, then the heart of man can abide impure smells, or live long in health with infected airs; which if they do not alwaies corrupt men, yet they shew their force, and exercise their power over cattle, hearbs, grafs, corn, fruits, and waters, a great while after, poysoning us (as it were) at a second draught, whilst we feed of infected things, and (as Eclipses are wont to do) spitting out their venom when they are almost forgotten. *Sicil* is recorded to be seldom void of the Plague: and the dwellers of *Sardinia* quitted their Country oftentimes for the same cause. But how could it be otherwise, when the wind blows there most commonly out of *Africa*, the mother of all venomous and filthy beasts? Is not *Middleborough*, *Roterdam*, *Delf*, and divers other Cities in *Zealand* and *Holland*, stinched every dry Autumn with infinite swarms of dead frogs, putrifying the aire worse then carrion? *Rome* also was greatly annoyed with agues and pestilence, till by *Asclepiades* his counsel their common sewers were monthly cleansed, their privy-vaults yearly emptied, and their soil and offal daily carried forth into the fields; whereby receiving the benefit of sweet aire and health both at once, no marvel (as Mr. *Ajax* his Father hath well noted) though the Skavenger and Gun-farmer, that is, *Stercutius* and *Cloacina* were honoured as Gods. And verily had that worthy Author lived amongst those *Romans*, as he liveth in this unthankful and wicked age, wherein (to speak with *Hippocrates*) *admirantur fatui, calumniantur plerique, intelligunt pauci*: no doubt ere this he had been very highly exalted, and stood in some solemn Capitol; betwixt *Stercutius* and *Cloacina*, as King *Ludd* doth upon *Ludd-Gate* betwixt his two sons: For I assure you (and let us not but give the Devil his right) he hath truly, plainly, and perfectly set down.

Lucret. lib. 10.

Lib. de 17. xi.

lib. 1. de rer.  
var.lib. 2. de tur.  
san.

down such an art of Privy-making, that if we would put it in practice, many a house should be thought in *London* to have never a Privy, which now smells all over of nothing else: Neither is the aire only infected with venomous winds and vapours, finks, sewers, kennels, charnel houses, moors, or common leasals (as in great Camps and Cities) nor only with privy vaults; but also *Biesius* maketh mention, that a house in *Spain* seated among many elder trees (wherewithall the grounds were headged) cast every man out of it (like *Sejus* horse) either dead or diseased, till such time as he caused them to be rooted up, and so made it both wholesome and habitable to the dwellers. Furthermore it is recorded, That as the aire in *Cyprus* cureth any ulcers of the lungs, so the air of *Sardinia* makes and enlargeth them: And as the aire of *Anticyra* helpeth madness, so contrariwise the aire of *Thasus* (especially in a hot and dry summer) brought almost all the inhabitants into a lunacy, which no doubt hapned upon these causes, That *Cyprus* aboundeth in Cypres and Fir-trees, *Sardinia* in Alom and Copper Mines, *Anticyra* is replenished with true Hellebors, and *Thasus* is full of deadly Ughes, which either kill a man, or make him mad, when the favor infects him fully, as it doth in such hot and dry Countries. The aire may be also infected with the smoak of Charcole newly kindled, whereof *Quintus Catulus* died: or with the smell of new mortar, which killed *Foviniannus* the Emperor in his bed: or with the snuf of a candle, wherewith many have been strangled; or with the aire of a pan of coles throughly kindled, by which as *Amylius Victor* studied in the City of *Parma*, he suddenly fell down dead. By the smell of a snuf of a candle, many become leprous, and women miscarry of children. What light is best to study by, of oyle, wax, dears suet, and tallows; the very smell of roses cureth headach, and of some flowres drunkenness.

The

lib. de aeris  
potest.

Plin. l. 13. c. 1.

Plut. in vita  
Marit.  
Hieron. in epir.  
Nepotiani.

Hieron. Mer-  
curial. in Gym-  
nast.

The smell of a wantlowse may kill a child in the mothers womb: the very smell of Physick cureth many.

First therefore in the election or choice of aire, observe this, that it be pure and void of infection: for pure aire is to the heart, as balm to the sinews, yea it is both meat, drink, exercise, and Physick to the whole body. Meat, whilst it is easily converted into spirits: Drink, whilst it allayeth the thirst of the lungs and heart, which no drink can so well quench; exercise, whilst it moveth humors immoveable otherwise of their own nature; medicine or Physick, whilst it helpeth to thrust forth excrements, which would else harden or putrifie within our bodies, the vapors whereof would so shake the bulwark of life, and defile the rivers of blood issuing from the liver, that we should not live long in health, if happily we lived at all.

Next to purity of aire, we must chuse that also which is temperate. For natural heat is not preserved, saith *Galen*, but of aire moderately cold: And *Aristotle* saith, That Countries and Cities, and houses, which by interposition of hills on the North side be seldom cooled, are subject to mortality, and many diseases. Yet must it not be so hot as to dissolve spirits, procure thirst, and abundant sweat, to the hindring of urine, and decaying of strength and appetite: But (as I said before) of a middle temper, because as nature is the mother, so mediocrity is the preserver of every thing. Who sees not a dry Summer peelee, and a dry winter rivelleth the skin? and that contrariwise, an over-moist aire puffeth it up with humors, and engendreth rheumes in the whole body?

Thirdly, That aire is best which is most seasonable: Namely, warm and moist in the Spring, hot and dry in Summer, cooling and dry in Autumn, cold and moist in Winter: which seasons falling out contrarily, as sometimes they doe (especially in Islands) infinite and unavoidable diseases en-  
sue

Lib. de resp.  
asu. ex Hipp.  
l. de loc. aer. &  
aq. l. 7. polit.

Gal. l. 1. de au. far.

Hip. de aer.  
loc. & aq.

sue thereupon. For if the spring-aire be cold and dry through abundance of Northeast winds, dry inflammations of the eyes, hot urines, fluxes of bloud by nose and bowels, and most dangerous catarrhs to old persons, follow upon it. If Summer be cold and dry through the like winds, look for all kinds of agues, headaches, coughs, and consumptions: Contrariwise if it be too hot and dry, suppression of urine, and womens courses, together with exceeding bleeding at the nose is to be feared. If Autumn be full of Southern and warm blasts, the next Winter attend all rheumatick and moist diseases. If Winter on the contrary be cold and dry, which naturally should be cold and moist, long agues, humoral aches, coughs and plurisies are to be expected, unless the next Spring be of a moist disposition.

Again, consider also, how any house or City is situated, for the aire is qualified accordingly. Namely, if they be placed Southeast, South, and Southwest, and be hindred from all Northern blasts by opposition of hills, they have neither sweet water, nor wholesome aire, but there women are subject to fluxes and miscarriages, children to convulsions and shortness of breath, men to bloody fluxes, scourings, and *Hemorrhoids*, and such like. But Cities, Countries, or houses situated clean contrary, towards the North-west, North, and North-East, and defended from all Southern gusts and blasts, albeit the people there are commonly more strong and dry, yet are they subject through suppression of excrements, unto headaches, sharp plurisies, coughs, exulceration of the lungs, phlegmatick collections, rupture of inward veins, and red eyes. Likewise in those Countries, young boyes are subject to swelling of the codds, young girls to the navel-rupture; men to the diseases above named: Women to want and scarcity of their natural terms, to hard labours, ruptures and convulsions, and to consumptions after childbeareth. Easterly Towns (especially inclining

to the south) and houses are more wholesome then the westerly for many causes: first because the aire is there more temperately hot and cold. Secondly because all waters and springs running that way, are most clear fragrant pleasant and wholesome, resembling as it were a dainty spring; and verily women there conceive quickly and bring forth easily: children prove large, well coloured and lively: men healthful strong and able to any exercise. But Western cities and houses, barren, clean, of Eastern gusts, have ever both troubled waters and unwholesome winds, which mingled with the waters obscure their clearness, and maketh the inhabitants weak, heavy, and ill coloured, hoarse-voiced, dull witted, and wanting (as if they were entring the house of death) quickness and vigour. But *Avicen* of all others declares this most at large, who shewing the boldness and goodness of aire by the situation, describes them in these words. Houses having their chief or full seat Eastward, are very wholesome for three causes. First, because the Sun rising upon them, purgeth the aire very timely. Secondly, because it staves not there long to dissolve spirits, but turneth westward after noon, Thirdly, because cold winds are commonly as uthers to the Sun rising, by which all corruption is killed, that either was in the aire or lay on the ground. Western places are worst situated: First, because the Sun bestowes not his maiden head and kingly heat upon them, but a hot and scorching flame, neither attenuating nor drying their aire, but filling it full of fogs and mists Whereupon it falls out, that the inhabitants are much troubled with hoarseness, rheumes, meafils, pocks, and pestilence. Southern seats are commonly subject to catarrhs, fluxes of the belly, heaviness, want of appetite, hæmorrhoids, inflammation of eyes, and their women conceive hardly and miscarry easily, abounding in menstrual and mighty pollutions, their old



men are subject to palsies, trembling apoplexies and all humoral diseases, their children to cramps and the falling evil: their young men to continual putrified agues, and all kind of rebellious fevours. In Nothren countryes through the driness, coldness, and sharpness of the wind; women do hardly conceive, and dangerously bring forth: or if they be well delivered, yet commonly through want of milk they are not able to nurse their children. Their young men die of consumptions, their old men and children of cruel cramps. They which dwell upon the tops of hills (where every wind blows from under the Sun) are for the most part sound, strong, nimble, long-lived and fit for labour. Contrariwise the valley people (so seated that no wind blows upon them) are ever heavy spirited, dull and sickly: for as a fire of green wood dieth unless the flame be scattered with continual blowing; and as a standing water corrupteth in a little space: so an idle aire rouled about with no winds soon putrifieth; because his dissimilar parts be not separated by winowing, as the chaffe is from the wheat. But the best situation of a house or city, is upon the slant of a southwest hill (like to this of *Ludlow*, wherein we sojourne for a time) neither fully barred of the East, North, and Southern winds, clear, and free from the mists of bogs and fens, purified from the stinck of common Sinks, Vaults and Lestals, as also from the unwholesome breathings of Caves, Colepits, & Copper, or Brimstone-mines: not so cold as to stupifie members, not so hot as to burn the skin, not so moist as to swell us with rheumes, nor so dry as to parch up our natural moisture: not too much nor too variable (as upon the top of hills) not so little, nor too standing, as in low Vallies: neither smelling of nothing, as in barren Countries, nor smelling of bad things, as in the Fens: but fragrant without a discerning of smell, and sweetest of all in an unknown sweetness. For howsoever

The best Aire

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some men dream, that the smell of the spice-trees in *Arabia felix* make the neighbour inhabitants both healthfull of body and sound of mind (which I will not deny, if you compare them with the borderers of the Palestine lake.) Nevertheless as *Tully* saith of women, *They smell best which smell of nothing*; so verily the aire that smells of nothing is best to nourish us in health, though otherwise in some sickness a perfumed aire is best, and also to expel a loathsome stinck, or (like to the neighing of *Apolloes* horses) to rouse up dull and sleepy senses. In which respect I am of *Aristotles* opinion, that sweet smells were appointed to be in flowers, fruits, barks, roots, fields, and meddowes, not onely for delight, but also for medicin. Nevertheless as the raffles water makes the best broath, so the smelling aire gives the purest (I will not say the strongest) nourishment to our spirits. In *Plutarchs* time men were grown to this wantoness, that every morning and night they perfumed not only their apparel and gloves, but also their bodies with sweet ointments, made of most costly spices: buying with great charges, what shall I say? an idle, a needles, a womanly pleasure? nay verily an unnatural and more then brutish. For every beast loveth his own mate only for her own smel (whatsoever it be) but some men love not their meat, nor drink, nor the aire, nor their wives, nor themselves, unless they smel, or rather stinck of sweet costly and forreine fumes: which being taken without cause, do the head more hurt then being taken upon cause they do it good. Wherefore if thy brain be temperate, and not too moist, cold, or dull, eschew a strong smelling aire (such as comes from wallflowers, stock-gillyflowers, pincks, roses, Hiacynts, mead sweet, hony suckles, jassimin, Narcissus, musk, amber civet, and such like) contenting thy self with the simplest aire, which for sound complexions is simply best. Or if for recreation and pleasure sake thou desirest it

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*Of Aire, and how to be prepared.*

some time, let it not be of a full or strong sent: but mingled with sweet and soure (as violets with Time) and breathing rather a sharpe then a fullsome sweetness. And thus much of the choice of aires; now come we to the preparation and use of them.

CHAP. III.

OF AIRE.

1. *How it is to be prepared.*
2. *How it is to be used.*

Lib. contr. Epic  
P u: de ur. ex:  
host. cap.

**S***atyru* (that Goat-bearded God) the first time that ever he saw fire, would needs kiss it and embrace it in his armes, notwithstanding that *Prometheus* forewarn'd him of coming too nigh: for he knew well enough the nature of fire to be such, that as in certain distances, times, and quantities it may be well endured, so in others it is harmful and exceeding dangerous. The like may I say of heat, cold, moisture, and driness of the aire: which in the first or second step towards them may and do preserve life, but the nearer you come to their extremities, the nearer are you to death: So that either you will be burnt with *Satyru*, or frozen to death with *Philosfratus*. or dried up for lack of moisture with *Darius* Souldiers when they could get no water, or dye as the inhabitants of the lakes in *Egypt* do with too much moisture. Wherefore let every one consider his owne strength and constitution of body; for some like to new wax, are dissolved with the least heat, and frozen with the least cold: others with

Sala-

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*Salamanders* think nothing hot enough, others like to silk worms can abide no cold; others with Smiths and Woodcocks can abide those frosts which even the fishes themselves can hardly tolerate. So likewise dry constitutions laugh and sing with the Thrush when rain approacheth: when others of the contrary complexion do mourne and lament with the Plouuer, because it is so wet. Which being so, I shall no doubt deserve well of every man in teaching him so to prepare the aire, that sometimes abroad, but alwayes at home it may be tempered (according as he most needeth) and purified from all infection. Concerning the tempering of aire in our houses: is it too hot and dry: then coul it by sprinkling of Vinegar and Rose water, by strewing the floure with green flags, rushes, newly gathered, reed leaves, water-lilly leaves, violet leaves and such like; stick also fresh boughes of willow, fallow, poplar, and ashe (for they are the best of all) in every corner. Is it too cold and moist: amend it by fires of clear and dry wood; and strew the room and windows with herbs of a strong smell, as mints, penniroial cammomil, balm, nep, rue, rosemary and sage. Is it too thick and misty? then attenuate and clear it in your chamber first by burning of pine-rofin (as the *Egyptians* were wont to do) then presently by burning in a hot fire-shovel some strong white-wine vinegar. But their chiefeest perfume of all other called *Kuphi*: *The great temper*, was made of sixteen simples: namely, wine, hony, raisins of the sun, cipres, pine-rofin, mirrhe, the sweet rush, calamus aromaticus, spike-nard, cinamon, berries of the great and little juniper, lignumaloes, saffron, figtree buds, and cardamoms: to which composition in *Galens* time *Democrates* added *Bdellium* and the seed of *agnus castus*, and the Physicians in *Plutarchs* time the roots of *Calamint*. It were needless to write how wonderfully *Apollo*, I mean our new *Apollo Francis Alexander* of

Plut. de Is.  
& Osir.

Gal. 2 de ar. et d.  
Plut. de Isid.

Tract. de.  
trochisc.

Plur. de Iſſi.  
& Oſir.  
Avic. Fen. 2.  
Tract. 3.

of *Vercelles* (for ſo like a proud Italian he calleth his owne work) commend the ſame in his third beam; or how *Platarch* and *Avicen* extol it above all others, in that it not onely bringeth any aire to a good temper; but alſo cleanſeth the ſame of unclean ſpirits, openeth it when it is cloudy, attenuateth it when it is too thick, refineth it when it is full of dreggy mixtures, and conſequently diſpelleth melancholy from the head, fear and ill vapours from the heart, procuring natural and quiet ſleep, and therefore not unworthily conſecrated to the Gods. Now as the *Egyptians* burnt roſin in the morning, and their *Kuphi* towards noon, ſo albeit the ſun ſet, when many heavy vapours lye in the aire, the *Ancients* were not to burn mirrhe and juniper: which diſperſe thoſe heavy vapours, leaving in the houſe a rectified aire, quickning the ſenſes, and correcting thoſe melancholick fumes that pervert judgement. Wherefore the *Egyptians* call mirrhe, *Bal*, and Juniper *Dolech* the purifiers of the aire, and curers of madneſs. Whereat let no man wonder, ſith the very noiſe of bells, guns, and Trumpets, breaketh the clouds, and cleanſeth the aire: yea Muſick it ſelf, cureth the brain of madneſs, and the heart of melancholy, as many learned and credible Authors have affirmed. Much more then may it be tempered, and altered to the good or hurt of our inward parts by ſmells and perfumes, whereby not onely a meer aire (as in Sounds) is carried to the inward parts, but alſo inviſible ſeeds and ſubſtances qualified with variety of divers things. For who knoweth not that the ſmell of Opium bringeth on ſleep, drowſineſs, and ſinking of the ſpirits? contrariwiſe the the ſmell of Wine, and ſtrong vinegar out of a narrow mouth'd glaſs, awaketh the heaviſt headied man, if poſſibly he can be awaked. Furthermore becauſe ſtincking ſmells (unleſs one by little and little be accuſtomed to them, as our dungfarmers, and kennel rakers are in London;

don; and as a wench did eat Napellus, a moſt cruel poiſon, ordinarily as a meat) are both noyſom to the head, and hurtful to the lungs, heart, and ſtomack; in ſuch ſort, that they which live in a ſtincking houſe, are ſeldom healthy: It ſhall be good, where the cauſe cannot wholly be removed, to correct the accident in this ſort, with ſweet waters, ſweet perfumes, ſweet pomanders, and ſmelling unto ſweet fragrant things.

*Iſabella Cortefa*, that dainty Lady of *Italy*, comb'd her hair, and ſprinkled her gown every morning with this ſweet water following, whereby the aire circumfluent was ſo perfumed, that whereſoever ſhe ſtood, no ſtinck could be diſcerned. Take of Orange flower water, water of Violets, water of the muſk-geranium, and the muſk roſe, water of red and damask roſes, of each a pint; powder of excellent ſweet orris, two ounces; powder of Storax Calamite, Benjoine, and Indian wood of roſes, of each half an ounce; Civet a dram and a half. Mingle all together, and let them ſtand in Balneo three daies. Then after the water is thoroughly cold, filtre it out with a fine filtre, and keep it to your uſe in a glaſs very cloſe ſtopt.

*Marinellus* maketh another not much inferior unto this, whereof this is the deſcription. Take a pottle of damask-roſe-water, Benjoin, Storax calamite, cloves, and wood of Aloes, of each an ounce; ambre-grise and civet of each a ſcruple: boil them together in Balneo in a glaſs very well ſtopt, for 24 hours ſpace; filtre it out when it is cold, and having bang'd fifteen grains of muſk in it tied in a cloſe cloth, ſet it five daies in the ſun, and keep it to your uſe.

Theſe waters are coſtly, but verily exceeding good; nevertheleſs ſith men of mean fortune are likewiſe to be preſerved, I appoint for them theſe perfumed cakes, and for the poorer ſort, a leſs coſtly perfume. Take of Benjoin.

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perfumed, and  
cakes againſt ſtin-  
g ſmells.

## Of Aire, and how to be prepared.

Join six drams, wood of aloes four drams, storax calamite four drams, sweet orris two drams, musk a scruple, white sugar candy three ounces, beat them into fine powder, and with red-rose water, work them into a stiff paste, whereon make a sort of little cakes no bigger nor thicker then a threepence; dry them in a cold shadowy place, and then put them up very close into a glass, and take out one or two, or as many as you please, and burn them upon quick coles. The poorer sort may make them fire-cloves, far better then you shall find any at the Apothecaries, after this Receipt. Take of good Olbanum halfe a pound, Storax Calamite an ounce and a halfe, Ladanum halfe an ounce, coles of Juniper wood 2 drams, make all into fine powder, and then with 2 drams of gum Tragacanth mingled with rose water, and macerated three daies together, and an ounce of Storax liquida, form the paste like great cloves, or sugar-loves, or birds, or in what form you list, and dry them in an oven when the bread hath been drawn; kindle one of these at the top, and set it in any room, and it will make it exceeding sweet.

But forasmuch as no aire is so dangerous as that which is infected with pestilent influences, let us consider how, and in what sort that of all other is to be corrected. Hippocrates (for ought we read of) when his own Countrey, and the City of Athens were grievously surpris'd of the Plague, used no other remedies to cure or preserve the rest, then by making of great fires in each street, and in every house, especially in the night time, to purifie the aire; whereby the Citizens or Athens being delivered from so dangerous an enemy, erected to Hippocrates an Image of beaten Gold, and honoured him alive as if he had been a God. And verily, as running water, like a broome, cleanseth the earth, so fire like a Lion, eateth up the pollutions of the aire, no less then it consumeth the

Soranus in vita Hipp.

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the drossie mettals. So that cleanliness and good fires, cannot but either extinguish or lessen any infection: whereunto if we also add the use of other outward correctors and perfumers of the aire, no doubt it will be much, if not wholly amended. The Pestilence (as I have noted to my grief in mine own house) taketh some first with a great chilnes and shaking, others with a hot sweat and often fainting: In some place it raineth most in Winter, others it never annoyeth but in Summer. The first sort are to correct the air about them with good fires, and burning of Lignum Aloes, Ebony, Cinamon bark, Saffaphras, and Juniper, which (as *Matthiolus* recordeth in his Herbal) retaineth his sent and substance a hundred years. Burn also the pils of Oringes, Citrons, and Lemons, and Myrrh and Rosen; and the poorer sort may perfume their chambers with Baies, Rosemary, and Broom it self. Make also a vaporous perfume in this sort; Take of Mastick and Frankincense, of each an ounce, Citron pils, Calamint roots, Herb-grass dried, and Cloves, of each three drams; make all into a gross powder, and boil it gently in a perfuming pot with spike-water and white wine. The second sort (I mean such as are sick of the Plague in Summer, or are the first taken with a dissolving heat) should rather burn sweet Cipres, Lignum Rhodium, Sanders, sprigs of Tamarisk, Gum tragacanth, Elemi, Cherri-tree gum, and a little Camphire. Likewise their vaporeing perfumes should be of red-rose-leaves, Lignum Rhodium, and Sanders, with rose-water and Vinegar boild together. So that according to the kind of taking, and the season of the year, is the air to be corrected in the time of pestilence, and not alike at all times with one perfume, which *Marsilius Ficinus* so diligently observeth, that he blameth many Physicians for their general preferring of this or

How the aire is to be corrected in the time of pestilence.

Com. in Diosc. ho. 1. cap. 88.

Lib. de peste.

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that masticatory : some extolling the chewing of sage as one goes abroad, others the chewing of Setwall roots, others of Elecampana, Cloves, Angelica, or Citron pills; which indeed are best in a cold season; but in the hot time of the year and a hot Plague, the chewing of Coriander seeds prepared, grains, Sanders, and the pulpe of Oringes, Lemons, Citrons, or Pearmaines, is far to be preferred before them.

The like may be said of sweet Pomanders strong of musk, civet, ambre, and storax; which are no doubt good correctors of the pestilent aire; but yet in hot seasons and pestilences, nothing so good as the smel of a Lemon stickt with lignum Rhodium instead of cloves, and inwardly stuffed with a sponge thoroughly soaked in vinegar of red-roses and violets.

But here a great question ariseth, whether sweet smels correct the pestilent aire, or rather be as a guide to bring it the sooner into our hearts? To determin which question, I call all the dwellers in Bucklers berry in London to give their sentence: which only street (by reason that it is wholly replenished with Physick, Drugs, and Spice-ry, and was daily perfumed in the time of the plague with pounding of Spices, melting of gums, and making perfumes for others) escaped that great plague brought from Newhaven, whereof there died so many, that scarce any house was left unvisited.

*Of variety and change of Aire.*

Hitherto of the correcting and tempering of distempered and infected aire; which being clean and purified, may yet through ignorance or wilfulness be abused: For as *Satyrus* would needs kiss the glowing cole, and children delight to put their fingers in the candle, so some know not how to use this general nourishment, which is not given (as all other nourishments be) unto one particular

man

man or Country, but equally and universally unto all. Now there be two sorts of aire, as every man knoweth; the one open and wide unto all men, the other private, shut within the compass of a house or chamber: that permitted to any man which is in health; this proper to very many and sickly persons, who receiving but the least blast of the outward aire upon a suddain, fall into great extremities, and make the recidival sickness to be worse then the former. Many, and amongst them, my Lord *Rich* his brother, can justifie this, who almost recovered of the small pox, looked but out of a casement, and presently was stricken with death. So likewise one *Harwood* of *Suffolk*, a rich Clothier, coming suddenly in an extream frost from a very hot fire into the cold aire, his blood was presently so corrupted, that he became a leaper; which is an ordinary cause of the same disease in high *Germany*, as *Paracelsus* and many other writers have truly noted. Again, some men tie themselves so to one aire, that if they go but a mile from home (like to fresh-water soldiers) they are presently sick: others are so delighted with variety, that no one aire or Country can contain them: of which humor was *Agessilaus*, *Phocion*, *Diogenes*, *Cato*, yea and *Socrates* himself, who sometimes lay abroad in the fields, sometimes at home, sometimes travailed one Country, and sometimes another, that being accustomed to all airs, they might (if necessity served) the better abide all. Furthermore in long diseases, it is not the worst, but the best physick to change airs; which few can endure that are tied in conceit or by custom only to one, and therefore that (of both fantastical humors) is the most dangerous. Besides this, the time of going abroad in the open aire is to be considered; for some go out early before the dew be off, and the sun up, which is very unwholsom; others also walk

Lib. de lepra.

Ælian. 7. de  
v r. hist.  
Plut. in vita.  
Phocion.  
Sibel. l. 1. 2. c. 10  
Plut. in vita.  
Porc. Cat.  
Cœl. lib. 3. cap.  
23. A. L.

at night after the dew falling, which is as perilous: for the dew to mans body is as rust unto iron, in so much that it blasteth the face and maketh it scabby (especially in some months) if a man do wash himself with it. Furthermore some men delight to travel in tempests and winds, which the very hedghog reproveth, and the beasts of the field eschue by seeking coverture: for strong and violent winds, be (as *Cardan* calls them) the whales of the aire, rowling clouds and meteors where and whether they list, beating down trees, houses, and castles, yea shaking otherwhiles the earths foundation. Now as some goe abroad too much, so others with over-fearfulness take the open aire too little, sitting at home like cramb'd Capons in a close room, and not daring in a manner to behold the light; better it were by degrees to go abroad, then with such certainty of danger to stay at home; yet so that a calm, mild, and temperate day be chosen, lest we make more haste outward then good speed, and bewail the alteration of aire through decrease of health. For as contrariety of meats make tumults and rebellions in our stomachs, so contrary changes of aire upon the sudden, maketh dangerous combats in our bodies: Yea though a fenny aire be thick and loathsome, yet suddenly to go dwel upon the high mountains in a clear aire, is a posting to death rather then a course to life, and albeit a Southern Country be pregnant of corruption (for all trees lose their leaves first on the Southside, and on the Southside houses decay soonest, and the Southside of corn is soonest blasted, and malt lying in the Southside of a Garner, is first tainted with weevles) yet suddenly to depart to a Northern soil, where the North wind chiefly bloweth, is to leave the Sea to be frozen in ice, and bringeth imminent peril, if not hasty death to the patient; yea to them that are otherwise sound of body: wherefore

Lib. 10. de rer.  
var.

Cardan. lib. 10.  
de var. rer. c. 8.

wherefore use the open aire in his due time, season, quantity, and order; else shalt thou be offended with that nourishment, which simply of all other is most necessary: for as this invisible milk (for so *Severinus* calls the aire) in time, season, and quantity, nourisheth these lower, and perhaps the upper bodies: so being taken out of time, and longer, and lesser then we should, it is both the child, the mother, and the nurse of infinite mischiefs.

In Idæa med.  
phil.

## CHAP. V.

### 1. Of Meat, and the differences thereof, in Kind, Substance, Temperature, and Taste.

**P**urposing now to treat of Meats, I will keep this method. First I will shew their differences: then the particular natures of every one of them: Last of all in what variety, quantity, and order they are to be eaten. Their differences be especially seven in number; *Kind, Substance, Temperature, Taste, Preparation, Age and Sex.*

1. Concerning the first, It is either of vegetable things only by ordination, or of sensible creatures by permission. For whilst *Adam* and his wife were in Paradise, he had commission to eat only of the fruit of the Garden; being cast thence, he was enjoined to till the ground, and fed in the sweat of his brows upon worts, corn, pulse and roots; but as for flesh, howbeit many beasts were slain for sacrifices and apparel, yet none was eaten of men.

How many  
kinds of meats  
there be.

men 2240. years after the creation; even till God himself permitted *Noah* and his family to feed of every sensible thing that moved and lived, as well as of fruits and green hearbs.

Euseb. lib. 1. de  
prepar. evang.  
Alex. ab. Alex.  
lib. 4.

Lib. primo.

Plut. de es. carn.

Nay the Indian Philosophers, called *Brachmanes*, did never a great while after the flood taste of any sensible creature: and though *Nimrod* the great hunter slew many beasts, yet flesh was even then untasted of the *Babylonians* (and many hundred years after) saith *Herodotus*. And verily till God would have it so, who dared to touch with his lips the remnant of a dead carcass? or to set the pray of a wolfe, and the meat of a falcon upon his table? who I say durst feed upon those members which lately did see, go, bleat, lowe, feel, and move? Nay tell me, can civil and humane eyes yet abide the slaughter of an innocent beast, the cutting of his throat, the mauling him on the head, the slaying of his skin, the quartring and dismemb'ring of his joints, the sprinkling of blood, the ripping up of his veins, the enduring of ill favours, the hearing of heavy sighs, sobs, and groans, the passionate struggling and panning for life, which only hard-hearted Butchers can endure to see? Is not the earth sufficient to give us meat, but that we must also rend up the bowels of beasts, birds, and fishes? yes truly there is enough in the earth to give us meat, yea verily and choise of meats, needing either none or no great preparation, which we may take without fear, and cut down without trembling, which also we may mingle a hundred waies to delight our taste, and feed on safely to fill our bellies. Nevertheless we must not imagine, that God either idly or rashly permitted flesh and fish to be eaten of mankind, but that either he did it for causes known to himself, or for special favours shewed to us. *Plutarch* writeth that hens eggs in *Egypt* do hatch themselves in the warm sun, and that wilde connies breed every

every month: so that albeit by their rites of religion the *Egyptians* were forbidden to eat eggs, or to kill for meat any living creature, yet necessity caused them to eat both, lest their corn should be devoured both in feed and blade, or they forced to do nothing else but to bury young rabbits and to squall eggs; perhaps upon foresight of the like inconvenience, God appointed men to eat flesh and fish: least happily overflowing the earth by dayly increase, there would scarce be any food left for man, and man should not be able to rule his subjects. But the chiefest thing which he aimed at in the permission, was (in my judgement) the health and preservation of our lives: for as before the flood men were of stronger constitution, and vegetable fruits grew void of superfluous moisture: so by the flood these were endued with weaker nourishment, and men made more subject to violent diseases and infirmities. Whereupon it was requisite or rather necessary, such meat to be appointed for humane nourishment, as was in substance and essence most like our own, and might with least loss and labour of natural heat be converted and transubstantiated into our flesh. And truly whosoever shall with the *Adamites* refuse that Diet, which God and nature hath appointed, either because they think they should not, or because they would not feed upon living creatures: I dare boldly avouch they are religious without knowledge, and timorous without occasion; yea (unless naturally they abhor fish and flesh, as some men may) they shorten their owne lives and do violence to nature.

#### *How meats differ in substances.*

2. Touching the difference of meats in substance: some are of thin and light substance, engendring pure thin and fine blood, fit for fine complexions, idle citizens, tender per-

Gal. lib. de dif-  
fol. cont.  
Gal. lib. cib. de  
enchy. er. 1. de  
fac. alim.

Avic. 3. Fen. 1.  
tra 8. 1.

Gal. de alim.  
fac.

persons, and such as are upon recovery out of some great sickness: as chicken peepers, rabbit suckers, young pheasants, partridge, heath-poulse, godwits, all small birds being young, all little fishes of the river, the wings and livers of hens, cockchickens and patridges, eggs warm out of the hens belly, &c. Others are more gross, tough, and hard, agreeing chiefly to country persons and hard labourers: but secondarily to all that be strong of nature, given by trade or use to much exercise, and accustomed to feed upon them: as poudred beife, bacon, goose, swan, salt-fish, ling, tunnis, salt samon, cucumbers, turneps, beans, hard peaze, hard cheese, brown and rye bread, &c. But meats of a middle substance are generally the best, & most properly to be called meats; engendring neither too fine nor too gross blood, agreeing in a manner with all ages, times, and complexions, neither binding nor loosning the body, neither strengthening nor weakning the stomach, neither procuring nor hindring urine or sweat, causing no alteration in coldness, heat, dryness, or moisture, finally neither adding to the body by overnourishing, nor detracting from it by extenuating, but preserving it in such estate as they found it, restoring daily as much as daily decayed, and nothing or very little more. Of which sort may be reckoned young beife, mutton, veal, kid, lamb, pig, hen, capon, turkye, house-doves, conny, foddren lettice, skirrets, almonds, rayfins, &c.

*How meats differ in temperature and distemperature.*

3. As there is a certain temperature and distemperature of our bodies, so likewise is there in meats; that temperate bodies should feed of their likes, and distempered of their contraries: Wherefore God hath appointed some meats hot onely in the first degree, &c.

Hot

*Hot Meats.*

Lamb, pork, pig, gosling, partridge, quail, thrush, sturgeon, mullet, bafe, oysters, cockles, cream, butter, figs, sugar, raisins, sweet apples, ripe pomegranates, new hasselnuts, new almonds, asparagus, borrag, bur-ratoes, skirrets, roots, white thistle roots, hopbuds, parsaneps, wheat and rice.

Others hot in the second degree, as Hare, roe-buck, turkey, peacock, pigeon, duck, turtle, pickled oysters, anchovies, honny, ripe mulberries, new walnuts, pickled olives, preserved capers, pisticks, dates, chestnuts, artichokes, carrots, potatoes, persly, and radish roots, eryngo roots, nutmegs and saffron.

Some hot in the third degree, as scallops, minis, tataragon, onions, leeks, Alisanders, ald walnuts, cinamon, ginger, cloves, and pepper.

Some are hot in the fourth degree, as shallions, garlick, and rampsies. Now whereas all meats hot further then the second degree, are reckoned by Physitians to be rather medicin then meat: I allow their judgement, for the most sort of men, but not generally in all. For in *Scythia* & some parts of *Persia*, as also in *Scotland* & *Wales*, many mens bodies and stomachs are so full of cold and raw fleagme, that leeks, onyons, watercresses, and garlick is made a nourishment unto them, which would gripe, fret, & blister temperate stomachs. The like reason may be given, why Adders are commonly eaten of the people called *Ophiophagi*, and venomous spiders of many in *Egypt*. Yea, my self have known a young Maide, of an exceeding moist and cold complexion, whose meat for two years was chiefly pepper, wherewith another would have been consumed, though she was nourished: for it is hot in the third, and dry in the fourth degree.

*Cold Meats.*

Of cold Meats, God hath likewise appointed some of the

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the



## Of Meats, and the differences thereof, &c.

the first degree, as Cow-flesh, steer-flesh, conny, rabbit, young hedgehogs; Eeles, lumps, olases, fresh tunny, fresh sprats, fresh herrings, curds, and all sorts of pompsions, millions, cherries, strawberries, peaches, some apples, pears, quinces, medlars, cervices: spinach, succory, sorrel, gooseberries, cabbage, colewoorts, peaaze and beans.

Others cold in the second degree, as tench, pike, shrimps, crabs, crevisses, new cheese, prunes, damfins, apricots, and most sorts of plums, lettuce, endiff, citrons, oringes, lemons, gourds, and cucumbers. Whatsoever exceedeth this degree in coldness can never be turned into our nourishment, howsoever some one body by a proper Sympathy or long usage (as Doctor Randal did) may digest and nourish himself with poppy medicins.

### Moist Meats.

Meats moist in the first degree, are these and such like: Wild bore, lamprey, barble, cramb, shrimps, crevissie, pine-apple-kernels, new filbirds, sweet almonds, dates, asparagus, spinach, borrag, hop buds, carrots, turneps, and french peaaze.

Meats moist in the second degree: Hedgebuck, turkey, young pigeon, young ducks, young quails; fresh sturgeon, lump, olasse, tunny, tench, eele, fresh oysters, ruen-cheese. Meats moist in the third degree are onely fresh pork, and young pigs.

### Dry Meats.

Neither hath nature omitted to provide dry Meats for them, who by nature or sickness are overmoistned: whereof some are dry onely in the first degree, as peacock, heathcock, the dorry, and all fresh fish lightly powdered: strawberries, soure fruit, medlers, fennel, artichokes, colewoorts, raddish, saffron, and cheese curds throughly pressed.

Others in the second in degree, as Oxe-beife, venison, hare,

## Of Meats, and the differences thereof, &c.

hare, conny, partridge, turtle, thrush, black-birds, mullers, crabs, perwinckles, cockles, honny, cinamon, nutmegs, ginger, galanga, peares, quinces, soure-pomegranats, pickled olives, pisticks, chessnuts, succory, sorrel, persey, onyons, leeks, lemons, citrons, beans and rice.

Others in the third degree, as flesh and fish long salted, stock fish, old cheese, pondred capers, cervisses, mints, garlic, ramfies, scallions, water-creffes, cloves and cinamon. Others in the fourth degree, as pepper, and all things by miscookery over-peppered.

### Temperate Meats.

Temperate meats are such, as hardly can be discerned to be either hot, cold, dry, or moist, or if they can yet do, they never exceed, yea scarcely attain the first degree. Of which sort, a young pullet, a crowing cockrel, a grown capon, soles and perches, fine wheat, new laid eggs (eate white and all being potcht, and all small birds being young, are to be accounted.

### How Meats differ in taste.

4. Being now come to the fourth difference of meats, which consisteth in Taste, it is necessary to shew how many kinds of tastes be found in nourishments: whereof some be abominable to certain persons, though good and pleasant in nature; Others contrarily desired and liked, though naturally not appointed for meat; which if you call a sympathetic and antipathetical taste, or an in borne tasting or distasting, it will not be amiss: for though the words seem strange and hard at the first, yet time and wearing will make them easy and common. What is more unpleasant to most mens natures, then the taste of humane flesh? yet not onely some women with child have longed for it, but also the whole nation of *Canibals* account it the sweetest meat of all others. It is also recorded that *Neroes*, great gourdman, thought no meat pleasant but raw flesh. *Fermi-*

Meats of peculiar and extraordinary tastes.

Suero. in Ne. rone.

Sabel. lib. 10.  
cap. 10.

Laerr. lib. 6.  
Nauc. de greg.  
3. Pontif.  
Gaugen. Mb. 3.  
hisor.

Vergil 3. Georg.

Cel. lib. 28 cap.  
5. A. L.  
Herodo. lib. 4  
Plin. lib. 6. cap.  
24.  
Calius lib. 28.  
cap. 2. A. L.  
Cardan. de. rer.  
var.  
Sabel. ex He-  
rodot. lib. 6.

Lib. 5. cap. 3.  
Patholog.

Trincavella  
lib. 7. cap. 5. de  
cur. morb.  
Centur. 3. cu-  
rat. 86.

lib. 4. cap. hist.  
mitab.

*us Salencius* loved the Sea-horses so exceedingly, that he daily dived for them amongst the *Crocodiles* of *Ni- lus*, ventring his life to save his longing. *Plato* thought that Olives had the best taste. *Mecanas* covered the fish of Asses foals, whereby the whole race of Asses had been extinguished, but that he died in a good hour. The *Ger- mans* once (and now the *Tartars*) reckon horseflesh for the sweetest and best meats, even as our Welshmen esteem of Cheese, Lancashire men of egg pies, and Devonshire men of a brown whitepot. What need I write of *Achilles*, who in his nonage living with *Chiron*, desired most to feed upon Lions livers; or of the *Vandales*, who long after Foxes, or the *Zygantes* in *Africa*, that covet Monkeys and Apes, no less then the *Carmanians* love Tortesses, the West *Africans* Lizards, the *Egyptians* Graishoppers, the *Candneans* Serpents, the *Coriscans* and *Maltanists* young Whelps, the *Romans* and *Phrygians* timber-worms, the *Allmans* Mites and Magots of Cheese, and such filthy meats. Yea (if *Herodotus* an *Sabellicus* write a truth) the *Bu- danes* desire to feed on Lice, which a *Muscovite* abhors to kill, least unnaturally or unwittingly he might slay his own flesh and blood. It were strange to believe: (yet *Fernelius* writes it for a truth) how a noble man of *France* found a greater sweetness in quick-lime, then in any meat beside, re- freshing his stomach and hurting no inward part with the continual use thereof. Others feed greedily upon rags of woollen cloth and wall-morter: and *Anatus Lusitanus* re- membereth a certain young maid of twelve years of age, who did eate usually stones, earth, sand, chalke, wooll, cot- ten and flax, esteeming their taste and substance better then of the finest and tendrest Partridge. *Marcellus Do- natus* saw a girle so longing after Lizards and Neants, that she would hunt after the one in gardens, and after the o- ther in houses with a bough in her hand, as a Cat would hunt

hunt a mouse, and eat them without hurt. *Albertus Mag- nus* (as *Calius* reporteth) saw another wench in *Calen* but three years old, hunting as diligently after all sorts of spi- ders, with which meat she was not only much delighted, but also exceedingly nourished. Yea Doctor *Oethaus* telleth a story of a certain Farmer in the County of *Hirf- berg*, that feedeth chiefly upon potsheards finely beaten; batling no less with them then Marriners do with eating bisket. And *Foachim Camerarius* (my dear and learned friend) reporteth that a certain girl of *Norimberg* did eat up her own hair, and as much as elsew here she could get; neither could she be perswaded by parents or friends, to think it an unpleasant or an unwholsom meat. Contrariwise *Petrus Aponensis* loathed milk: The In- habitants of the new fishing Land abhor Oyle; many men cannot abide the taste of Cheese, others of flesh, others of fish, others of all sorts of fruit, and that *Barti- mer Marnta* his father was almost dead of hares flesh in a gallimawfery, it is not unknown to Physicians. Nay some are naturally (or by imagination) so perverted, that they cannot abide the sight of many meats, and much less the tast. What Souldier knoweth not that a roasted Pigg will affright Captain Swan more then the sight of twenty Spaniards? What Lawyer hath not heard of Mr. *Tanfiels* conceit, who is feared as much with a dead Duck, as *Philip* of *Spain* was with a living *Drake*? I will not tell what Physician abhorreth the sight of Lampres, and the taste of hot Venison, though he love cold; nor remember a Gentleman who cannot abide the taste of a rabbit, since he was once (by a train) beguiled with a young cat.

Nay (which was more) all meat was of an abominable taste to *Heliogabulus*, if it were not far fetcht and very dearly bought; even as some liquorish mouthes cannot drink

Cael. lib. 1. c. 12.  
ant. lect.

Lib. observ.  
proprium.

In epist ad  
Ioann. Scheng.

Io. Mar. a Grad.  
ep. de appetit.  
Cromer. l. 20.  
Olaus. l. 20. c. 7  
sept. reg.  
Marant. l. 3 de  
cogn. simp.

Granz. de reb.  
lituan.

drink without sugar, nor *Sinardus* hot stomach could break wine without snow; which dainty and foolish conceit, though it picks a quarrel with God and reason (after the nice fineness of Courtly dames, that abhor the best meat which is brought in an earthen dish) and maketh ulcers as it were in sound stomachs; yet that there is a natural liking and disliking of meats, and consequently of the tastes of meats, both the examples of men and women forenamed do justly prove, and even Spaniels and Hounds themselves (I mean of the truer kind) by refusing of Venison and wild-fowl in the cold blood, can sufficiently demonstrate.

#### Meats of ordinary tastes.

Now let us come to the ordinary tastes of meats, which are especially seven in number; Sweet, Bitter, Sharp, Sowre, Fatty, Salt, and Flath.

#### Sweet Meats.

*Sweet Meats* agree well with nature, for they are of a temperate heat, and therefore fittest for nourishment; they delight the stomach and liver, fatten the body, encrease natural heat, fill the veins, digest easily, soften that which is too hard, and thicken that which is too liquid; but if they be over-sweet and glutinous, they soon turn into choler, stop the liver, puff up lungs and spleen, swell the stomach, and cause oftentimes most sharp and cruel fevers.

#### Bitter Meats.

If any thing be very *bitter* (as asparagus, hop-sprouts, and broom-buds) they cannot much nourish either man or beast, unless they have first been boiled or infused in many waters: for otherwise they may engender (as they do) some cholerick humors, burning blood, killing worms, opening obstructions, and mundifying unclean passages of the body; but their nourishment they give

Gal. 4. de simp.  
fac. c. 10. & f. c.  
judicem c. 25.

is

Of Meats, and the differences thereof, &c.  
is either little or nothing, and that only derived to some special part.

#### Sharp Meats.

*Sharp Meats* (as onions, skallions, leeks, garlick, radish, mustardseed, cresses, and hot spices) dry the body exceedingly, being also hurtful to the eyes and liver, drawing down humors, sending up vapors, inflaming the blood, fretting the guts, and extenuating the whole body: Wherefore we must either taste them as they are, or not feed upon them till their sharpness be delaid with washings, infusions, oilings, and intermixtions of sweet things.

Avic 2. can.  
cap. 3.

#### Sowre Meats.

*Sowre meats* (as sorrel, lemons, oringes, citrons, soure fruit, and all things strong of vinegar and verjuice) albeit naturally they offend finewy parts, weaken concoction, cool natural heat, make the body lean, and hasten old age; yet they pleasure and profit us many waies, in cutting phlegm, opening obstructions, cleansing impurities, bridling choler, resisting putrifaction, extinguishing superfluous heat, staying loathsomeness of stomach, and procuring appetite: But if they be soure without sharpness (as a roasted quince, a warden, cervises, medlars, and such like) then they furthermore strengthen the stomach, bind and corroborate the liver, stay fluxes, heal ulcers, and give an indifferent nourishment to them that eat them.

Gal. de fac. a.  
lim. c. ult.

Gal. 2. de reg.  
ac. morb.

Aristot. 22.  
problematur.

Anic in uni-  
vers. Diac.

#### Salt Meats.

*Saltiness* is thought to be an unnatural taste, because it is found in no living thing. For the very fishes are fresh, so likewise is all flesh, and every fruit, and all herbs which grow not where the sea may wash upon them. Wherefore howsoever salt hath the term of divinity in *Homier*, and *Plato* calleth it *Jupiters* minion, and the *Athenians*

Homier. Iliad.  
Plato in Timæ.

## Of Meats, and the differences thereof, &c.

*Athenians* have built one Temple to *Neptune* and *Ceres* (because even the finest cakes be unwholsom and unpleasant if they be not seasoned with salt) yet I hold it to be true, that salt meats (in that they are salt) nourish little or nothing; but rather accidentally in procuring appetite, strengthening the stomach, and giving it a touch of extraordinary heat, as I will more perfectly prove when I treat of sauces. For salt meats (especially if they be hot of salt) engender choler, dry up natural moistures, enflame blood, stop the veins, gather together viscous and crude humors, harden the stone, make sharpness of urine, and cause leanness; which I speak of the accidental salt wherewith we eat all meats, and not of that in-born salt which is in all things.

### Fat Meats.

*Fattiness* is sensibly found not only in flesh and fish, of every sort, but also in olives, coco's, almonds, nuts, pisticks, and infinite fruits and herbs that give nourishment: Yea in serpents, snails, frogs, and timber-worms it is to be found; as though nature had implanted it in every thing which is or may be eaten of mankind. And verily as too much fattiness of meats glutteth the stomach, decayeth appetite, causeth belchings, loathings, vomitings, and scourings, choaketh the pores, digesteth hardly, and nourisheth sparingly; so if it be too lean and dry on the contrary side (for a mean is best of all) it is far worse, and nourisheth the body no more then a piece of unbuttered stockfish.

### Unsavory or unrelished Meats.

*Flatness* or *insipidity* (which some call a maukish or senseless taste) tasting just of nothing (as in water, the white of an egg, mellons, pumpions, and pears, apples, berries, and plums of no relish) is of no taste, but a deprivation or want of all other tastes besides; which be

it

Gal. 3. de fac.  
alim. & 3 de  
loc. aff. c. 6.

Gal. 5 de alim.  
fac.  
Hac de uni-  
& partic. diar.

## How Meats differ in preparation, &c.

it found in any thing that is dry (as in spices) or in things naturally moist (as in fish, flesh, or fruit) it alwaies argueth an ordinary weakness in nourishment, howsoever extraordinarily (I will not say unnaturally) it may strongly nourish some. *Avicen* saith truly in his Canons, *Quod sapit, nutrit: That which relisheth, nourisheth*: yet not so, but that unsavory things nourish likewise, though not abundantly nor speedily: for what is more unsavory then fresh water, wherewith many fishes are only nourished: what so void of relish as the white of an egg: yet is it to aguish persons more nourishing then the yeolk; yea and stockfish will engender as good humors in a rheumatick person, as the best pigg or veal that can be brought him.

Lib. 2.

## CHAP. VI.

### Of MEATS.

#### How they differ in preparation, age and sex.



He preparation of meats is threefold, One before the killing or dressing of them, another in the killing or dressing, and the third after both. Of which art *Timochides Rhodius* wrote eleven books in verse, and *Numenius Heracleus* (Scholler to *Dieneches* that learned Physician) and *Pitaneus Parodus* and *Hegemon Thasius* compiled also divers Treatises of that argument; which either the teeth of time, or stomach of envy having consumed, I must write of this argument according to mine own knowledge and collections.

Athen l. 1 c. 2.

G

Whether

## How Meats differ in preparation, &c.

Whether an iron Ladle hinders Peas and Rice from feeding? Whether roast meat be best, and best tasted, larded, barded, scorched or basted? Beasts killed at one blow are tenderest and most wholsom. Why all broath is best hot, all drink best cold. Some fish, flesh, and fruits never good but cold; some never good when they are cold; and yet we have all-but one instrument of tasting.

### Of fattening of Meats.

Lean meat as it is unwholsom, so it seemed also unfavoury in ancient times; in so much that *Q. Curtius* being sewer at *Cæsars* table, seeing a dish of lean birds to be set at the table, was not afraid to hurl them out at the window. Also the Priests of *Israel*, yea the Heathen Priests also of *Rome* and *Egypt* touched no lean flesh, because it is imperfect till it be fat, fitter to feed hawks and vultures, then either to be eaten of men, or consumed in sacrifice to holy uses. Hereupon came a trial how to fatten flesh and fish (yea snails and tortesses, as *Macrobius* writeth) by feeding them with filling and forced meats; casting not only livers and garbage into fishponds, but also their slaves to feed their pikes (as did *Vidius Pollio*) and to make them more fat and sweeter then ordinary. Hence also came it that swine were fatted with whey and figgs, and that *Servilius Rullus* devised how to make brawn, and that the *Egyptians* invented the fattening of geese, because it was ever one dish at their Kings table. Amongst the *Romans* it was a question, who first taught the art of fattening geese; some imputing it to *Scipio Metellus*, others to *Marcus Sestius*; but without contradiction, *Marcus Aufidius Lucro* taught first how to cram and fatten peacocks, gaining by it threescore thousand sesterces, which amounteth to 3000000 *l.* of our money. Cranes and swans were fatted in *Rome* with ox-bloud, milk, oatmeal, barley, curds and chaulke mingled (to use *Plutarch's* phrase)

Gal. l. 4. antiq. &c.

Plut. in quest. Rom.

Sat. 3. c. 13.

Suet. in vit. Augusti.

Plin. l. 8. c. 51.

Diod. l. 1. c. 6.

Plin. l. 10. c. 20 & 22.

Male ef. carn.

## How Meats differ in preparation, &c.

phrase) into a monstrous meat, wherewithall they were cramm'd in dark places, or else their eyes were stitched up, by which means their flesh proved both tenderer, sweeter, whiter, and also (as it is supposed) far wholsomer. Hens, capons, and cockrels, and tinches were fatted by them of *Delia*, with bread steep'd in milk, and feeding in a dark and narrow place, that want of scope and light, might cause them to sleep and sit much, which of it self procureth fatness. In *Varro's* time men did not only fatten conies in clappers, but also hares, and made them (of a melancholick) a most white and pleasant meat, according to that of *Martial*,

*Inter aves princeps pinguis (me judice) turdus,*  
*Inter quadrupedes gloria prima lepus.*

*Amongst the feathered knights, fat thrushes do excel,*  
*Amongst four-footed squires, the hare deserves the bel,*

But here a question may be moved, Whether this penning up of birds, and want of exercise, and depriving them of light, and cramming them so often with strange meat, makes not their flesh as unwholsom to us as well as fat? To which I answer, that to cram Capons, or any bird, and to deprive them of all light, is ill for them and us too: for though their body be puffed up, yet their flesh is not natural and wholsom; witness their small discoloured and rotten livers, whereas Hens and Capons feeding themselves in an open and clean place with good corn, have large, ruddy and firm livers. So great is the difference betwixt a cramm'd, I may say a strangled, and captive Capon, and betwixt a gentleman Capon feeding himself fat without art. Wherefore the best fattening of all fowl, is first to feed them with good meat (for like

food, like flesh.) Secondly, to give it them not continually as crammers do, forcing one gobbet after another till they be fully gorg'd, but as often as they themselves desire it, that nature be not urged above her strength; not in a coope or close roome, for then the aire and themselves will smell of their own dung, but in a cleane house spacious enough for their little exercise; not in a dark place, or stitching up their eyes, for that will cause them to be timerous, or ever sleepey; both which are enemies to their bodies, and consequently to ours: for every man knows that fear marreth concoction, and sleepiness bereaving us of exercise, hindreth digestion. Yea young Pigeons whilst they are in the nest (be they never so far) are reckoned but an unwholsom meat; but when they follow and fly a little after the dam, then are they of great and good nourishment. The like may be said of the fattening of beasts, for they are not to be stied or stalled so close that they cannot stirr, but to have sufficient room for to walk in, as well as to feed in, that they may be wholsom as well as fat, and not corrupt our bodies with their own corruption. So likewise fish kept in great ponds where they may rove at pleasure, are better then such as be mewed in a narrow and shallow ditch; which not only we shall find by inward digestion, but also by outward tasting; yea look what difference there is betwixt tame and wild Conies, betwixt Deer fed by hand, and Deer fattning themselves in the Chase and Copses, the like shall you perceive betwixt forced fatness, and fatness gotten by natural and good diet.

Another thing also is to be observed before the killing of any beast or bird; namely, how to make it tenderer if it be too old, and how to make it of the best relish: *Plutarch* affirmed, that a Lion being shewed to a strong Bull three or four hours before he be killed; causeth his flesh to be

Avic: feni:  
tract: 12:

be as tender as the flesh of a Steer: fear dissolving his hardest parts and making his very heart to become pulpy. Perhaps upon the like reason we use to bait our Bulls before we kill them: for their blood is otherwise so hard, that none can digest it in the flesh, but afterwards it is so far from being poisonable, that it becometh tender and nourishing food. Perhaps also for this cause old Cocks are coursed with little wands from one another, or else forced to fight with their betters before they are killed. Perhaps also for these causes, so much filthy dung is brought from common lestals into great gardens; namely to cause roots and herbs to be fatter and tenderer then they would be: which intent I do not disallow, onely I wish that no other soil were used; then what proceeded from the earth or from brute beasts. Concerning the manner of killing, it is divers in divers Countries. The *Grecians* strangled their Swine, and did eat them with their blood. The *Romans* thrust them through the body with a spit red hot, whereby death ensuing without cooling and voiding of blood, the flesh seemed far more sweet and tender. But if a sow were ready to farrow, they trampled upon her belly, bruising her pigs, and the kernells of her dugs with the milk and blood or once, eating them for the most delicate meat, as some delight in the bruse or pudding of the Deer. *Plutarch* also avoucheth, that Sheep kill'd by Wolves, Birds by Hawkes, Geese by Foxes, Hares or Deer by Greyhounds, eat much sweeter, kindlier, and tenderer, then if they be killed suddainly by sleight or violence. Yea I have heard of a Lady in *England*, that let a score of Partridges be brought unto her, some killed by the Hawkes, others at the foot of Dogs, others by men, she will discern that which the Hawke killed at sowce from all the rest, having tasted but one morsel.

Plut. lib. de es.  
carn.

Sim. 1. quest 9.

Furthermore as there is a reason of cutting down wood for

Plut. 3 Simp. of  
quarr. 10.

for timber (namely in the prime of the Moon, or about the last quarter) and a special good season of moulding bread, and laying of leavens (this before the full of the Moon, that in the full it self) so there is likewise a season to kill Beasts Birds and fishes, and to eat the fruits of Gardens and Orchards. For experience teacheth that Hens are best in January, eggs in February, Lamb, Kid, Pigeons and Veal in March, herbs in April, Cockles in May, Bucks and Salmon in June, July, and August, Gurnards in September; Oysters in all Months in whose name an R. is found, Pork, Bacon, and Cabbage in frosty weather, &c.

Nay further it's to be considered, whether a Deer be stricken stone dead at a blow, though he be in season, or suffered to dye languishing upon his hurt; for his skin be it never so well drest, will soon shed his haire and wax worm-eaten if it languish, whereas as otherwise it will hardly corrupt at all in a long season: wherefore no other reason can be given, then that by the one way natural heat is inwardly restrained, and by the other way of killing outwardly expired. So likewise there are seasons for gathering of fruit, herbs, floures, seeds, and roots, which whosoever observed not carefully and diligently, he may see bones for flesh and (to speake more properly) stalks for lettuce. For all things have their several times, and there is a season for each purpose under heaven. A time to plant, and a time to pluck up; a time to kill, and a time to preserve. The last preparation is after the killing of sensible creatures, or the gathering of the which are onely vegetable: all which preparations are divided into five principal actions, garbelling, boiling, roasting, baking, and frying. Garbelling is a taking away of all things from any creatures, which are counted either hurtful or unnecessary: as the slaying of Beasts, pulling, and scaling of fowls, garbaging of all things that have corruption in their bellies, void-

Eale: 2

voiding of piths, cores, rinds, and stones in roots, apples, and plums, &c. For albeit the first cooks were so unskilful, that they roasted Oxen skin and all, yet reason after taught them to reject the outwards, as they had upon just cause emptied the inwards. The other four preparations are so necessary, as that all things in a manner are subject to them. What is raw flesh till it be prepared, but an imperfect lump? for it is neither the beast it was, nor the meat it should be, till boiling, roasting, bakeing, or broiling, hath made it fit to be eaten of men. *Diocles* being asked whether were the best fish, a Pike or a Conger: that saith he, if it be sodden; this if it be broild; but none better then another if they were raw: onely Oysters of all fish are good raw (yet he was no Coward that first venterd on them) being called of *Athenaus* the Prologue of feast, because ever (as we use them) they were eaten formost. Other fish being eaten raw, is harder of digestion then raw beife: for *Diogenes* died with eating of raw fish, and *Volmer* (our *English* Pandereus) digesting iron glass and oyster shells, by eating a raw Eele was overmastered. Nay the *Ithyophagi* themselves feeding only on fish, do first either roast them in the Sun, or prepare them with fire before they eat them; having stomachs far hotter then ours, and consequently more proper to digest them. As for raw flesh (besides Butchers, Cooks, Poulterers, Slaughter men, and Canibals) who dare almost touch it with their fingers? much less dare any grind it with their teeth, no not that Egyptian, who was *Neroes* gourman.

Now as *Galen* saith of Chesnuts, that being roasted in embers, they are sweet and drying, being sodden in broth they are sweet and moistning; being roasted with their husk they eat delicately, being roasted without their husk they eat ranck and sourish, being sodden without their huske they prove unfavoury: so may I say of all other meats

Macrobius 3. far.

Athen. lib. 8.  
cap. 6.

lib. 4. cap. 3.

Laertius.

Suet. in Ner.  
lib. 4. de fac.  
fin. pl. med. cap.  
8. & 16.

meats whatsoever, that according to the kind of preparation, they either keep relinquish or alter their propriety. If hereupon you aske me what meats is best boild, and what roasted I answer that fleshy meats & naturally moist should be drest with a dry heat (as in baking, broiling, frying, and roasting) and meats naturally exceeding in driness and firmness should ever be boyled. Temperate meats may be used any way, so they be not abused by miscookery, which even *Diocles* knew many years ago, saying (as before I noted out of *Athenaus*) that a Pike is best when he is boild, and a conger when he is broild; because that is a firm and solid fish, this of a moist soft and eely substance. But forasmuch as in my particular discourses of severall meats, I purpose to touch their best preparing, I will surcease to speak any more generally of the dressing of meats, either before they are bereaved of life, or in or after their death: onely this I conclude, that who seeth not a great difference betwixt meats kill'd in season, and out of season, betwixt raw meat and parboild, betwixt fri'd meats and bak't meats, spiced and unspiced, salt and fresh; betwixt asparagus once washt and twice washt, betwixt cabbages ionce and twice sod, &c. is in my judgement deprived of his wits, or else over-wedded to his will. For who is ignorant that cabbages once sod loosen the belly, but twice sod (I mean in several waters) procure most dangerous and great costiveness: who knoweth not (as *Galen* affirmeth) that Asparagus often washed is a good nourishment, but otherwise so bitter that it wholly purgeth? what stomach of any such dulness, that being overmoist it confesses not amendment after the use of spiced, salted, baked, and dry roasted meats; and contrariwise complaineth of hurt by fresh liquid sodden and unsavory meats?

*The difference of meats in age and sex.*

6 Last of all meats differ in age and sex, for the flesh of

Lib. 1. de fac.  
simp.

of sucklings is moistest, most slippery excremental and viscous; the flesh of old beasts are tough, lean, hard, dry, and melancholick: Wainelings less, hard, and dry then the one, and withall more firm, temperate, and nourishing then the other. But generally they are best for most complexions, when they are almost come to their full growth both in height, length, and bigness: for then as their temper is best so likewise their substance is most proportionable to our natural moisture, which is neither so hard that it is unchangeable, nor so thin and liquid that it is over easily dissolved. Concerning the difference of meats in sex, the males of beasts, fish, and fowl are more strong, dry, and heavy of digestion, the females sweeter, moister, and easier to be concocted: but gelt beasts, kernald fowles, and barren fish, are counted of a middle and better nature then them; as an Oxe amongst beasts, a Capon amongst birds, & a Pike wounded in the belly can well testifie, who therefore being unable to conceive again, fatten abundantly, (as experience dayly sheweth in our London fishponds) and becometh a most delicate meat. Now are we come to the particular natures of every meat, and first to them which are called by the name of Flesh.

H

CHAP.



## CHAP. VII.

1. *How many sorts of flesh there be.*
2. *Whether flesh or fish were first eaten of, and whether of them is the purest and best nourishment.*

**I**T will seem strange perhaps unto some, that they begin first to treat of flesh, which was one of the last foods appointed unto mankind by the voice of God. For (as before I touched) till 2240 years after the flood, we read of no flesh eaten or permitted to be eaten of any man. Neither indeed was it needful whilst hearbs, fruits, and grain, were void of that putrifying moisture, whereto ever since the flood they are subject, and whilst mens stomachs were so strong and perfit, that in a manner no meat could overthrow them: and verily were the Sun of such power with us, as it is in Southern Countries towards the Æquator, to ripen our fruits throughly, and to take them as it were upon the Tree; no doubt being freed from their crudities and superfluous moisture, they would give as good nourishment unto us (and perhaps far better) then any flesh. But now our complexions waxing weaker and weaker through abundance of sin and riot, and our climate being unapt for wholesome and much nourishing fruits, let us give God thanks for storing us with flesh above all other Nations, making our Shambles the wonder of Europe, yea verily rather of the whole world. Now all the flesh we have is taken either from beasts, or birds, or things creeping upon the ground.

The

*The difference of flesh.*

Of the first sort some are tame, as the Bull, cow, ox, and calfe; the ram, ewe, weather, and lamb, the he-goat, she-goat, geled goat, and kid, the bore, sowe, hog, and pig: Others wild, as Venison, red and fallow, wild bore, roebucks, hares, conies, hedge-hogs, and squirrels.

Amongst tame Birds these are most familiar unto us: Cock, hen, capon, chicken, turkey, peacock, goose, guiney-hens, duck, and pigeon: amongst wild fowl some keep and feed chiefly upon the land, as Byssard, crane, heron, shaws, bytters, stork, Pheasant, Heathcock, partridge, plover, lapwing, cuckoe, pye, crows, woodcocks, rails, red shanks, gluts, woodsnites, Godwits, smirings turtles, stoekdoves, rockdoves, ringdoves, jays, wood peckers, francchatters, thrushes, mavis, feldesfares, blackbirds, stares, quails, and all sorts of little birds, as sparrows, reed sparrows, larks, bulfinches, goldfinches, thistlefinches, citron-finches, bramblings, linnets, nightingales, buntings, wagtailes, robin-redbreasts, wrens, witrolles, siskins, oxeys, creepers, titmice, titlings, swallow, and martlets. Others live in or upon the water, as Swan, Bergander, Barnicle, wildgeese, wild duck, Teal, widgin, fly-duck, shovellers, cormorant, curtues, gulls, black-gulls, seamewes, cootes, water rales, sea-pies, pufins, pivers, shell drakes, moor-cocks, and moorchens, dobchicks, Water Crows, kingsfishers, water-snits.

Of creeping things I know none but the snail in our Country, which some esteem not only for a meat, but also for a meat very restorative. And thus much of the kinds of flesh. Now let us come (for recreations sake) to the comparison betwixt Flesh and Fish; which of them is the more ancient, pure, and wholesome meat for mans body; whereat perhaps both Butchers and Fishmongers will be much pleased, and perhaps no less offended: but I will write what I have read, and leave

*Whether flesh or fish be the more ancient pure and wholesome meat.*

the determination to others that can better judge.

*Whether flesh or fish be the more ancient, pure,  
and wholsom meat.*

The Charter-Monks to the preferring of fish before flesh, use especially these arguments: First, That Christ did feed most upon it; for we never read but once that he did eat flesh; but that he did often eat fish it is proved by many places, namely, *Mat. 15. Luc. 5. 9. Mar. 6. 8. John 6.* Furthermore he restrained by name no kind of fish from the *Israelites*, but divers kinds of flesh; which sheweth that fish is the cleaner, purer, and more holy meat: for the action of Christ should be our instruction, and his works our imitation. Thus much said *Baldwin* Arch-Bishop of *Canterbury*, of whom *Rainulphres* writeth this story. When *Baldwin* was chosen Arch-Bishop of *Canterbury*, he sware that from the time of his enstallment, to his dying day, he would never eat flesh: whereby his body so decayed, that he fell into a consumption: An old woman meeting him on the way as he was carried in an open Horfelitter, called him liar to his face: whereof being reproved by some of his followers, Why (said she) do you rebuke me? doth he not lie, for saying that he never ate flesh since his enstallment, when his face sheweth that he surpassed the savages in eating his own flesh? For indeed by superstitious observing of his vow, he became an anatomie, and lived as a cypher amongst men.

But to answer the Carthusians arguments, I say this; That Christ in the places of Scripture cited before, asked his Disciples what meat they had? and they answered, None but a few loaves and a few fishes; wherewith he satisfied himself and his Disciples, and above five thousand persons at one time: Neither is it to be doubted if they had had flesh, but he would have fed the people

Bald. in postill.  
lam Carthusi-  
anorum.

7. Polychron.

ple with that: For it was his property (which every man ought to follow) to eat with thanksgiving of that which was set before him, were it flesh or fish; as no doubt he did at the marriage in *Canaan*, in *Lazarus* his house, and the house of *Zacheus*, and at the feast of the pascheover, which albeit (for ought we read) he did but once celebrate, yet reason and Religion teacheth us, that according to the commandment of God, he did every year celebrate it before, since the time of his childhood; else the Jews would have accused him as a transgressor of the Law, and by justice have cut him off from amongst the people: but as he submitted himself to circumcision (being then one of the Sacraments of the Church) so questionless after the years of discretion, he did yearly eat of the pascal lamb (for he came not to break any Law given by *Moses*, but to fulfill it) which cannot be fewer then five or six and twenty times at the least. As for the other argument taken from the restraining of certain beasts and birds by name, and that no fish by name is there forbidden: Saving *Baldwin* his graces reverence, it is a very lie: For when God generally forbiddeth the *Israelites* to eat of any fish, that wanteth either fins (as the Poulpe, Periwinkles, Lobsters, and Crabs) or scales (as the Eele, Lamprey, Plaife, Turbot, and Conger, &c.) doth he not expressly forbid them to eat of Poulps, Periwinkles, Lobsters, Crabs, Eeles, Lampres, Plaife, Turbot, and Conger, and a hundred fish more wanting either scales or fins? Fish is therefore no purer meat then flesh; neither can a Carthusian eat a Sole (being a meat forbidden the *Israelites*) with a sounder conscience then a piece of Bief or Swines flesh.

Finally, where he saith that the actions of Christ should be our instruction, and his works our imitation: Why do not those fishy Friars eat flesh every Maundy Thursday.

Exod. 12. 24.

Lev. 11. v. 9, 10.

day, sith Christ himself did so, whom we ought to imitate? But let these alone to the conformity of their Church injunction, remembring also with St. Paul, to abstain from no meats which God hath created for our life and health.

It is recorded by St. *Jerom* in his Epistles, that *Seneca* upon a foolish conceit abstained so long from flesh, and fed only upon fruit and fish (infected perhaps with the leaven of the *Egyptian* Priests) that when upon *Neroes* commandment he was to bleed to death, there did not spring from him a drop of blood. The like is written of St. *Genovefe*, the holy Maid of *Paris*, who (like the *Egyptian* Prophetess) abstained wholly from flesh, because it is the mother of lust: she would eat no milk, because it is white blood; she would eat no eggs, because they are nothing but liquid flesh: Thus pining and consuming her body both against nature and godliness, she lived in a foolish error, thinking flesh more ready to inflame lust, then fruit or fish, the contrary whereof is proved by the Islanders, Groenlanders, *Orites*, and other Nations; who feeding upon nothing but fish (for no beast nor fruit can live there for cold) yea having no other bread then is made of dried Stockfish grinded into powder, are nevertheless both exceeding lecherous, and also their women very fruitfull. Yea *Venus* the mother of lust and lechery is said to have sprung from the fume of fish, and to have been born in the Sea, because nothing is more availeable to engender lust, then the eating of certain fishes and sea-plants, which I had rather in this lascivious age to conceal from posterity, then to specifie them unto my Countrymen, as the *Grecians* and *Arabians* have done to theirs. What Nation more lascivious then the fenny *Egyptians*, and the *Paenians*? yet their meat was only fish, yea they fed their

1 Epist. ad Timorh. cap. 4. v. 3.

Hieronym: in Epist.

Marul. lib. 1. decad. 1.

Polydor Verg lib. 3. cap. de rer. invent.

Plin lib. 7. cap 21.  
Diod. lib. 3. ap. 3. Herod. lib. 2.

Cic. 3. de nat. Dior.

their horses with them, as *Herodotus* writeth. Also in the Isle of *Rhodes*, the Mother-seat of a strong and Warlike Nation, the people heretofore fed chiefly of fish, abhorring with such a kind of detestation from flesh, that they called the eaters of it savages and bellies. And verily if a strong, lusty, and Warlike Nation sprang from the eaters of fish alone, why should we deny, that fish is as much provoking to venery, as any flesh. So then, I having fully proved that flesh is as lawfull, as pure, and as holy a meat as fish; Now let us try which of them is the more ancient and best nourishment

Did we but mark (saith *Plutarch*) the greasie fowlne is of Butchers, the bloody fingers of Cooks, and the smell of every beasts puddings and offal: we must needs confess, that first every thing was eaten before flesh, which even still we naturally abhor to see whilst it is in killing, and few touch without loathing when it is killed. The *Indian* Philosophers. called *Brachmanes*, being at length induced to feed upon living creatures, killed fish for their sustenance, but abhorred from flesh. And though the *Babylonians* delighted much after *Nimrods* example, in hunting and killing of wild beasts, yet (as *Herodotus* reporteth) they abstained from flesh, and lived wholly upon fruit and fish.

For answer of which Objections, I oppose to the *Babylonians*, *Abraham* and the holy Scriptures; which making mention of a Calf drest and eaten in *Abrahams* house, before ever any mention is made of eating of fish; it is very probable that flesh was foremost, after the general permission to eat both. To the *Indian* Sophisters I oppose *Pythagoras* and his Schollars, who being perswaded at the length to eat of certain beasts and birds, utterly yet abstained from eating of flesh, perhaps upon these causes. First because it is a cruel and unmanlike

Heb. 2.  
Ael. lib. 1. de vac. h. ff.

lib. de el carn.

Euseb. 1. de prap. eu.

Alex. ab. Alex. lib. 4.

Gen. 18. v. 8.

Gen. 9. v. 3.

Gal. lib. cap. 8.

like thing, to kill those creatures which cannot possibly hurt the inhabitants of the earth. Secondly, what necessity is there to use them, Nature having replenished the earth with fruit, herbs, grain, beasts also, and birds of all sorts? Thirdly, Had fish been eaten first, no doubt it had been first eaten of the Islanders and Sea-borderers; but neither the inhabitants of *Helleſpont*, nor the Islanders of *Phœaciam*, nor the Wooers of *Penelope* (bringing all manner of dainties to their feasts) are ever read in *Homer* to have brought or eaten fish. No nor *Ulyſſes* his companions are recorded to have made their Sea-provision of fish, but of flesh, fruit, salt, and meal; neither used they any hook to catch fish withall, till they were almost famished for want of victual (as you may read at large in *Homer* his *Ulyſſes*) which is a manifest argument, That fish was not used (or at the least not eaten of) till men were unfurnished of other meats.

Last of all, whereas *Plutarch* objecteth how loathsome a thing it is to see Butchers and Cooks sprinkled with blood in killing and dressing flesh. I answer him, That the sight is not so loathsome to nature, but to niceness and conceit. For what God permits to be eaten, nature permits to dress and kill; neither rebelleth she more at the death of an Ox, then at the cutting down of hay or corn. Nay furthermore, since all was made for mans use, and man for God, she giveth us liberty to kill all things that may make for the maintenance of our life, or preservation and restoring of our health. *Hippocrates* most wittily having shewed, that some men are deceitful by nature, and that therefore nature taught them the art of making Dice (the instruments of deceit) he sheweth consequently, that because nature is provident for mens health, therefore she hath likewise invented the arts of building, plaistering, weaving and tillage: wherefore

(to imitate and urge *Hippocrates* argument) if nature have provided flesh and fish (that a substantial, this a more light nourishment for our bodies) how squemish soever we are to see them killed, yet it is no unnatural thing to see it, no not to do it our selves.

Concerning the last question Whether flesh or fish be the better nourishment; I cannot answer better then as *Galen* did, being asked the like question of wine and water. For as wine is best for one man, and water for another; so likewise flesh is most nourishing to some constitutions, and fish to others. *Timothie* was young, but yet sickly and weak stomacked, his youth required water, but his sickness wine; wherefore *Paul*, like a good Physician, advised him to drink no longer water, but a little wine for his stomachs sake, and his often infirmities. So likewise *Severus* the Emperor being sick at *Tork*, of a hot gout, his Physicians forbade him all flesh, especially of the stronger sort; but he refusing their counsel, nourished his disease with forbidden meats, and soon died. Contrariwise *Seneca* was forbidden by *Serenus* the Physician to eat any more of fish, being too too watrish a nourishment for his weak body; which whilst he refused to do and forbore to eat flesh, his blood was all turned to a gellied water. So then in respect of particular persons, neither flesh nor fish be of better nourishment, but both alike: yet generally flesh engendreth the better, purer, and more perfect blood (as the very colour and face of men which use either of them apart, doth perfectly declare;) and consequently for sound men, it is and ought to be accounted the best sustenance.

2 Tim. 5. v. 23.

Sextus Aurel.

Hieron in Ep.

## CHAP. VIII.

## 1. Of the Flesh of tame Beasts.

## VEAL.

**C**alves Flesh is of a temperate constitution, agreeing with all ages, times, and temperatures. Calves are either Sucklings or Wainlings: The first are of easier digestion, making good blood, and driving choler from the heart: So likewise is the Wainlings, but somewhat harder; either of them agree with hot and dry persons, howsoever it is drest, but to flaggy and moist stomachs, Veal is unwholsom unless it be dry roasted; for roasted meats give drie nourishment, and boild meats moist, as *Galen* writeth. The *Italians* are so in love with Veal, that they call Veal *Vitellam*, that is to say, their little life: as though it gave not only nourishment, but also life to their dry bodies: which albeit I confess to be true, by reason neither their Calves flesh, nor their own bodies, be so moist as ours; yet in our Country it falls out otherwise through abundance of moisture; so that howsoever sound bodies do well digest it, yet languishing and weak stomachs find it too slimy, and can hardly overcome it: Did we not kill them so soon as commonly we do, namely, before they be fully a month old, they would give the more sound and wholsome nourishment; for till they be five or six weeks old, their flesh is but a gelly hardened; afterwards it is firm flesh, void of superfluous moisture, and most temperate of constitution. Likewise in the choice of Veal, the Bull Calf is thought the sweeter and better flesh, whereas

3 de fac. alim.  
c.2.

Valthaf. Pifa-  
nellus l. de esc.  
& potul.

Gal. 3 de alim.  
fac. c. 7.

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whereas in all other beasts (for the most part) the female is preferred.

## BEEF.

**Ox-beef**, the older it is after his full growth, the worse it is, engendring (as *Galen* dreamed of all beef) quartane agues, leprosies, scabs, cankers, dropies, stoppings of the spleen and liver, &c. but whilst it is young, or growing forwards in flesh and fatness, it is of all meats by nature, complexion, and custome, most nourishing unto English bodies; which may easily appear in the difference of their strength, and clean making, which feed chiefly upon it, and betwixt them that are accustomed to finer meats. Chuse we therefore the youngest, fattest, and best grown Ox, having awhile first been exercised in wain or plough to dispel his foggie moisture; and I dare undertake, that for sound men, and those that labour or use exercise, there is not a better meat under the Sun for an English man; so that it be also corned with salt before it be roasted, or well and sufficiently poudred before it be sod: for so is it cleansed from much impurity, and made also more savory to the stomach: but if it be over salted, poudred, or dried (as commonly it happeneth in Ship provision and rich Farmers houses, that keep beefe a whole twelve-month till they eat it) it is tough, hard, heavy, and of ill nourishment, requiring rather the stomach of another *Hercules* who is said to have fed chiefly of Bulls flesh) then of any ordinary and common ploughman. Wherefore howsoever we may taste of it to bring on appetite, let it be but a touch and go: for being eaten much and often, it will heat and corrupt our blood, dry up our bodies, choke the mesaraical veins, and bring forth many dangerous inward and outward griefs. The Romans when they first ventured to dress an Oxe (fearing belike what event might follow the eating of an un-

Lib. de cib.  
bov. & malv  
succ. &  
3 de alim. fac.  
cap. 1.

Athen. lib. 7.  
cap. 1.

Prac. 4 de u-  
niv. diet. c. 7.

Macrobi. 3. sit  
cap. 13.

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known meat) roasted the Oxe all at once, and stuff his belly with all sorts of sweet hearbs, and good flesh that the season yeelded, making no small pudding in his belly, which the people called *Equum Trojanum, the Trojan horse*: because it contained no fewer kinds of meats then that did Soldiers; but had they known the wholesomeness of the meat, and our manner of dressing, they needed not to have mingled so many antidotes, and to have corrupted rather then corrected so good a nourishment.

#### Cow Biefe.

*Combiefe* is suppos'd by the *Irish* people, and also by the *Normans* in *France* to be best of all: neither do they account so much of Oxen; either because they think the unperfit creatures, or rather (as I take it) because they know not how to use and diet them in the gelding. But were they as skilful in that point, as also in the killing and dressing of Oxen, as was *Prometheus*; no doubt they would make higher estimation of one Oxe, then of all the fat Cowes in *Ceres* stall.

3. Dealim. fac:  
est 2: & tem-  
peram.

Nevertheless I deny not, yea I affirm with *Galen* that a fat and young Heifer, kept up a while with dry meat, will prove a convenient temperate and good nourishment, especially if it be kil'd after the French fashion, as I saw the Norman butchers kill them in our Camp, whilst I lay there in Camp with that flower of Chivalry the Earl of *Essex*. When the Cow is strook down with the axe, presently they lay her upon her back, and make a hole about the navel, as big as to receive a swans quill, through which the butcher blowes wind so long, till the whole skin swell round about like a bladder, in such sort that the beast seems of a double bigness; then whilst one holdeth the quill close and bloweth continually, two or three others beat the Cow as hard as they can with cudgils round about: which beating never bruseth the flesh

(for

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(for wind is ever betwixt it and the skin) but maketh both the hide to prove better Leather, and the flesh to eat better and tenderer then otherwise it would.

#### Bull Beife.

*Bull Beife*, unless it be very young, is utterly unwholesome and hard of digestion, yea almost invincible. Of how hard and binding a nature Bulls blood is, may appear by the place where they are killed: for it glaseth the ground and maketh it of a stony hardness. To prevent which mischief either Bulls in old time were torne by Lions, or hunted by men, or baited to death by dogs as we use them: to the intent that violent heat and motion might attenuate their blood, resolve their hardness, and make their flesh softer in digestion. Bulls flesh being thus prepared, strong stomachs may receive some good thereby, though to weak, yea to temperate stomachs it will prove hurtful.

#### Lambs Flesh.

*Galen*, *Halyabbas*, and *Isaac*, condemn Lambs flesh for an over phlegmatick and moist meat: breeding ill nourishment, and through excessive watriness slipping out of the stomach before it be half concocted, in cold stomachs it turns all to slime, in a hot stomach it corrupts into choler, in aged persons, it turns to froth and flegm, in a young person and temperate, it turns to no wholesome nourishment; because it is of so flashy and moist a nature: all which I will confess to be true in sucking Lambs who the nearer they are killed to their birth day the worse they are: but when they are once weaned, and have fed half a year upon short and tender grass, I think that of all other flesh it is simply the best, as I will prove by divine and humane reason. For as in the new Testament, the Lords Supper materially consisteth of two such things, as there cannot be any drink or meat de-  
vised

vised more comfortable nor more strenthening to the nature of man, namely Bread and Wine: so likewise the blessed Sacrament of the old Testament, could not conveniently be so well expressed as in the eating of that, which was the purest, most temperate, and most nourishing of all meats: and what flesh is that I pray you? Veal? Pig? or Goats flesh? or the flesh of wild beasts? or the flesh of Birds? no, but the flesh of a sound weaned Lamb, of a year old, whose flesh is neither too cold and moist, as is a sucklings; nor too dry, and hot, as when it hath strength to know the Ewe: but of a most temperate constitution, fittest to resemble the thing signified, who is of all other our best nourishment. *Philechorus* is recorded to have made a law that the *Athenians* should eat no more Lambs flesh: not because they thought it too tender a meat for mens stomachs (as some foolishly have conceived) but because the people found it so wholesome, pleasant, and nourishing, that every man desired it above all meats: in such sort that had not the eating of them been restrained by a severe law, the whole race of Sheep would have decayed amongst them. Upon the like reason *Valens* the Emperour made a law that no Veal should be eaten; which was counted in old time a princely meat (for alwaies it was one dish at the Kings table in *Egypt*, though they never had but two) howsoever through God his singular blessing it is an ordinary meat amongst us in mean households. The best way to prepare Lambs flesh is sufficient roasting; for boyling makes it too fleshy and phlegmatick, and by over-roasting the sweetness thereof is soon dried up. Yea all Mutton (contrary to the nature of Pork, Pig, and Veal) should rather be too raw then too much roasted; according as the French men find by experience, who slash and cut a gige or of Mutton upon the spit, and with the bloody juice thereof (tem-

Athen. lib. 1.  
cap. 4.

Caes. lib. 28.  
cap. 2. A L.

Diod. lib. 1.  
cap. 6.

pered with crums of bread and a little salt) recover weak stomachs and persons consumed. Wherefore howsoever some naturally abhor it (as my honest friend *Signor Romano*) and strong stomachs prove better with harder meat; yet without all question, a Lamb chosen and drest in manner aforesaid, is for most men a very temperate nourishing and wholesome meat, agreeing with all ages, times, regions and complexions. *Arnoldus Freitagi* in his natural history, saith that the hinder quarters of a Lamb being drawn with rosemary and garlick first steeped in milk, and moderately roasted at the fire, is a meat most acceptable to the taste, and also profitable to moist stomachs, for which it is else commonly thought to be hurtful. Also he assureth, that Lambs flesh being well beaten with a cudgel before it is roasted, eateth much better and is far wholesomer: which I leave to be judged by the Cooks experience.

Tract. de Ver.  
rece.

#### Mutton.

*Mutton* is so generally commended of all Physicians, if it be not too old, that it is forbidden to no persons, be they sick or sound. The best Mutton is not above four years old, or rather not much above three; that which is taken from a short hilly and dry feeding, is more sweet short and wholesome, then that which is either fed in ranck grounds, or with pease-straw (as we perceive by the taste) great fat and ranck fed sheep, such as Somersetshire and Linconshire sendeth up to London, are nothing so short nor pleasant in eating, as the Norfolk, Wiltshire, and Welsh Mutton; which being very young are best roasted, the elder sort are not ill being sodden with bugloss, borrag, and persly roots. Now if some shall here object, that gelding and spading be unnatural actions; and that Eunuchs are subject to more diseases then perfect men: inferring thereupon a reason or likelihood,

Why Mutton  
makes one live  
longer then any  
meat.

lib. 3. de alim.  
fac. cap. 1.

hood, that the like may be also in all gelded ware (and consequently in Muttons) contrary to that which *Galen* hath affirmed; I will deny all their positions upon good grounds. For even nature hath deprived some things of that which gelders cut away; and that Eunuchs are freed from many diseases (as Gouts, Baldness, Leprosies) whereunto other men are subject, experience in all ages truly voucheth. Last of all, it is generally confessed of all skilful Shepherds, (and namely by *Charles Stewen* and *John Liebault*) that Ewes and Rams are subject to far more maladies then Muttons; requiring greater cost, care, skill, and providence to maintain them in health.

*Rams flesh and Ewes flesh.*

As for Rams flesh and Ewes flesh (that being too hot and dry, this too excremental and soon corrupted) I commend neither of them, especially in this Country of ours, where there is (God bethanked) such choice of wholesome Wethers.

*Kid and Goat.*

a. de. vi. q. rat.

As Lambs flesh is lighter and moister then other Mutton, so is Kid more light and moist then Goats flesh: because (as *Hippocrates* reasoneth) it is less bloody, and the blood which it hath is very moist, liquid, and fine. The black and red Kids are better then the white: and the younger they are (so they be above a fortnight old) the more wholesome and nourishing they are esteemed. Their flesh is soon and quickly digested, of excellent nourishment, and restorative after a great sickness: especially for young persons and hot stomachs, but naught for them which are old & phlegmatick. It is better roasted then sod, and the hinder parts are to be preferred because they are dryer and less excremental. They are temperately hot and moist, whilst they are under six weeks age: for afterwards they grow to such heat and lasciviousness, that

that (before they are wained) they will after they have sucked, cover their own dam; after they are once wained, their flesh may be fit for strong labouring men, which would not so well brook a tender suckling, but for the most part of men it is unwholesome and of bad juice.

The *Old He-goat* is suitable to an old Ram, save that it is more tough, hard, and unpleasant; his flesh is not to be eaten, till he hath been baited like a Bull to death, and when he is dead you must beat the flesh in the skin, after the French fashion of beating a Cow. Haly abb. s. theor.

The *She-goat* being young, is less hurtful; but an old She-goat is worse and of a more sharp and corrupt juice: rather provoking venery and sharpness of seed (as also the Male doth) then nourishing the body.

A gelded Goat was unknown unto ancient Physicians, but questionless it is the best next to sucking Kid; for it is more moist through abundance of fat, and also of more temperate heat because it wanteth stones; in which I certainly believe a more violent heat to be placed, then in any part beside: yea whereas the liver draweth onely from the stomach and guts by the meseraical veines, and the heart only from the lungs and liver, and the brain from all three; the stones have a heat which draweth seed from the whole body, yea from the bones and gristles; as *Hippocrates* writeth and reason collecteth. Lib. de genit.

Furthermore the tollerable smell which a gelded goat hath, sheweth that his flesh is far sweeter: but He-goats and She-goats are so ranck, that a Fencer of *Thebes* feeding much of them, no man could endure his sweat. Also the chief Priest of Rome did never so much as touch them saith *Plutarch*, because they are subject to the falling sickness, lecherous in life, and odious in smell. Ather. lib 2. cap. 24. in Questi Rom

*Pigg, Sowe, Bore, and Hogg.*

*Piggs flesh* by long and a bad custome is so generally desired



Sheep and  
Piggs, the  
younger the bet-  
ter.

Gal 3. de alim.  
fac.

Plut. lib. de ef.  
earn.

desired and commended, that it is credibly (though falsely) esteemed for a nourishing and excellent good meat: Indeed it is sweet, luscious, and pleasant to wantons, and earnestly desired of distempered stomachs: but it is the mother of many mischiefs, and was the bane of mine own Mother. A sucking Piggs flesh is the moistest flesh simply of all other, engendring Crudities, Palxies, Agues, Gowts, Apoplexies and the stone: weakening the memory (for it is moist in the third degree) procuring fluxes of the belly, and engendring most viscous, fleshy and corrupt humours. Their flesh is hardly digested of a weak stomach, and their leather-coat not easily of a strong. The younger they are, the worse they are: yet some venture upon them (yea covet them) ere they be eight days old; yea the Romans delicacy was such, that they thought them dainty meat being taken blood and all out of the Sowes belly ere she was ready to farrow, eating them after a little bruising in the blood, no less greedily then some do the pudding of a bruised Deer. We do well in roasting our Piggs at a blazing fire, sprinkling them with salt on the outside; but if we stuff their bellies with a good deal of salt as well as sage, and did eat them with new sage, and vinegar and salt, they would be less offensive. The *Danes* I remember (when I was at *Elfenore*) draw them with garlick as the French men do with lard: which is no ill correcter of their sliminess and viscous humour. The Bore-Pig is not preferred before the Sow-Pig: because it is strong and ranck.

Bores flesh (I mean of the tame Bore) is never good but when it is brawn'd; which though *Pliny* avoucheth to be first invented by *Servillus Rullus*, yet by *Plautus* it seemeth to be a more ancient meat.

The best way of brawning a Bore is this of all other, which I learned first of *Sir Thomas George*, and saw practised

practised afterwards to good purpose. Shut up a young Bore (of a year and a half old) in a little room about harvest time, feeding him with nothing but sweet whey, and giving him every morning clean straw to lye upon, but lay it not thick. So before Christmas he will be sufficiently brawned with continual lying, and prove exceeding fat, wholesome and sweet; as for the common way of brawning Bores, by styng them up in so close a room that they cannot turn themselves round about, and whereby they are forced alwaies to lye on their bellies, it is not worthy the imitation: for they feed in pain, lye in paine, and sleep in pain: neither shall you ever find their flesh so red, their fat so white, nor their liver so sound, as being brawned otherwise accordingly, as is before rehearsed. After he is brawned for your turn, thrust a knife into one of his flanks, and let him run with it till he dye: others gently bait him with muzzled Doggs. The Roman Cooks thrust a hot Iron into his side, and then run him to death; thinking thereby that his flesh waxed tenderer and his brawn firmer.

*Sows Flesh* is reckoned of *Isaac*, to engender good blood, to nourish plentifully, yea to be restorative if it be young. But an old Sow breedeth ill juice, is hardly concocted, and begetteth most viscous humors. The *Heliopolitans* abstained from Sows flesh of all others: First, because (contrary to the nature and course of all other beasts) she admits the Bore not in the full, but in the wane of the Moon. Secondly they demand, How can her flesh be wholesom, whose milk being drunk, filleth our bodies full of leprosie, scurf, tetter, and scabs? Yea a sow is one of the most filthy creatures in the world; her belly is never void of scurf, her throat of kernely imposthumes, her brain so heavy and moist, that she cannot look up to heaven; or rather she dare not, being the

rooter up, and so bad an inhabitant of the earth. Nevertheless I am of *Isaac's* mind, that a young Sow kept long from the Bore, sweetly dieted with roots, corn, and whey, and kept from filthy feeding and wallowing, may be made good and tolerable meat for strong stomachs, after it hath been powdered and well roasted.

*Pork and Bacon.*

Now concerning *Pork and Hogs flesh*, made of a spaded Sow, or a Hogg gelded, verily let us say thereof (as *Theophrastus* said of all sorts of swine) if it be not good for meat, wherefore is it good? his cry is most odious and harsh, his smell loathsome, his very shape detested: at home he is ravening, in the field rooting, and every where filthy, foul, unhappy, and unprofitable. All which hurts he recompenceth in this only one, that of all other beasts (if *Galen* be not deceived) he most nourisheth: especially if he feed abroad upon sweet grass, good mast and roots, for that which is penn'd up and fed at home with raps drappings, kitchen offal, soure grains, and all manner of drasse, cannot be wholesome. In *Plinius's* time they were so far from fattening them with such refuse, that (considering they were to be eaten of themselves) men usually fattened their hogs with milk and figgs. But sith that course is more chargeable then necessary for Englishmen, either let their hogs feed themselves fat abroad with grass and mast, or at home with only sweet whey, and a little grounded corn, then which they cannot have a more sweet meat.

Furthermore, to use *Galen's* encomium or phrase of a hogg (whereby you may swear he was no Jew, nor *Lopius* no good Physician) howsoever nothing less resembleth a man, then a Hogg in his outwards, yet inwardly no creature resembleth him more: For the colour and substance of his flesh, the shape, figure, connexion, sus-

Plut. 5. symp.

g. de alim. fac.  
c. 13.

Plin. l. 8. c. 51.

sension, proportion, and situation of his entrails, differ little or nothing from mans body: and besides that (when he is of a just growth) his temper is also most like to ours. Thus much out of *Galen* for the praise of Pork: whom albeit *Realdus Columbus*, and *Pesalvus* do oppugne in their Anatomies concerning the likelihood of a mans and a hoggs entrails; yet none hitherto denyed Pork to be a temperate meat, being corned and roasted, or sodden after it hath been well powdered. Nevertheless, (to yield mine own opinion) I esteeme it (by *Galen's* leave) a very queasie meate; howsoever it be prepared; and to have in it self alwaies, *flatuosum chacoehynicum & febrile quid*. For if you eat it fresh, it is as dangerous as fresh Sprats to an aguish stomach: if you eat it corned, yet is it of gross juice, and speedy corruption, unless by mustard and sorrel sawce it be corrected: If it be sodden and powdered, green-sawce made of sorrel, is to be eaten with it, both to cool the fiery nature of the salt, and also to qualifie the malignity of the flesh it self: If it be salted and made into Bacon, how hard is it to be digested in most mens stomachs; either boiled or fried: Yea the Caretanes of *Spain* (whom *Strabo* writeth to be the best makers of Sawlages and salt meats in the whole world) and the *Normans* in *France* (whose Bacon stiches and jambons *Varro* extolleth) could never so dry Bacon, or make Pork into such wholesome Sawlages, seasoned with Pepper, Salt, and Sage, but that it needed a draught of Wine more then ordinary to macerate and digest it in the stomach. It is recorded that *Leo* the tenth, Pope of *Rome*, loved Pork so exceedingly, that he bestowed above two thousand crowns a year in Sawlages, mingling the brawnes of Peacocks, with Porks flesh, Pepper, and other Spices, which were afterwards called *Leonis incisae*, *Leo his Sawlages*. But when *Hadrian* the sixth his successor

L. 3. de orb. tit.

L. 2. de re rust.

P. Iov. in vita  
Leon. x.

successor perused the accounts, and found above ten thousand Ducats spent by his predecessor in that one meat, he detested him (saith *Jovius*) as much dead, as he honoured him whilst he was alive.

Finally, no Brawn, Pork or Bacon, should be eaten without Wine, according to that old Verse made in *Saler School* (which some no less account of then the

Schol. sal c. 5. Heathen did of *Apollo* his Oracles)

*Est caro porcina sine vino pejor ovina;  
Si tribuis vina, tunc est cibus & medicina.*

As Mutton tough, Pork without Wine  
Is not esteem'd so good:  
But if that Wine be drunk thereon,  
'Tis Physick both and Food.

Or if Wine be scarce, drink after such meats, a good draught of your strongest beer well spic'd with Ginger, and then labour it out (as Ploughmen do) for ease after gross meats is very dangerous; but strong labour overcometh all things.

As for the entrails of Hogs, and especially the Harfenet (which *Publius Syrus* preferred before all meats) I find them to be stopping, and of bad nourishment; yet the Livers of Piggs are counted nourishing, but their Lungs are watrish and very phlegmatick.

## CHAP.

## CHAP. IX.

## Of the Flesh of Wild Beasts, or Venison.

*Wild Bore, and Wild Sow.*

OF all Venison, *Hippocrates* most commendeth the flesh of a *Wild Sow*, because it is not only an excellent nourishing and strengthening meat, but also medicinal to keep us from costiveness. Reason teacheth us that it is far above tame Pork or Swines flesh: First, because it feeds more purely; secondly, because it hath not meat brought to hand, but gets it by travail, and hath choice of Diet to feed whereon it listeth. Thirdly, it is not penn'd up (as commonly our Swine be) in a little Close and stinking Stie, but enjoyeth the benefit of a clear aire, which clarifieth blood, as much as any meat can augment it. It is a rare meat in *England*, and found only (as I have been enformed) in my Lord *Latimers* Woods, who took great pleasure in hunting them, and made also wild Buls of tame ones, as our fore-Fathers (more wisely) made tame of wild.

If they be young, fat, fully grown, and taken in chaf, in the Winter time (presently after mast is fallen) they are unfit for few mens stomachs, being thus prepared as I have seen them drest in *High-Germany*. First, after the flesh is throughly cold, parboil it in Rhenish Wine, wherein ripe Juniper berries were sodden: then having taken it out and sliced it, season every slice or cut thereof with Pepper, Salt, Cloves, Mace, Ginger, and Nutmegs, of each a sufficient quantity, last of all make it in paste, with

Lib. 2. de vict. rat.

with good ſtore of ſweet butter, and it will prove a moſt excellent meat to be eaten cold.

*Wild Calves* are common in *Wales* upon the Mountains: whence one was brought this laſt *Chriſtmas* to *Ludlow* Caſtle, where I did eat of it roſted and bak'd; and by taſte I find it more firm and dry, and by the effects of di- geſtion, more whoſom and paſſable then our ordinary Veal.

*Red and Fallow Deer.*

Now concerning *Deers* Fleſh, which *Iſaac* in his old age ſo much longed for; ſome imagin it to be the worſt meat of all others; and ſome conceive it to be the beſt. *Galen* numbred it amongſt hard, meclancholique, and groſs Meats, comparing, yea almoſt preferring *Aſſes* fleſh before it; aſcribing alſo unto it ill concoction, ill nourishment, ſtoppings, and quartane Feavers. *Roger Bacon* thinks it one of the beſt meats, if it be ſo young that we can diſgeſt it: For, ſaith he (*Quod diu ſem tipſum, alios illud diu conſervare poteſt*) that which long liveth by its own nature, maketh alſo others to live long. But by his leave, we may then feed better upon *Ravens* then *Capons*, for theſe never live above ſeven yeares, and a Raven liveth to nine hundred yeares, if *Virgil* be not deceived. *Plutarch* thinketh *Deer* an unwhoſom meat, becauſe it is of a cold and melancholick conſtitution. And how proveth he that? forſooth 1. becauſe he is fearful: ſecondly becauſe if he were of a hot complexion (as the wilde *Bore* is) his teares would be ſweet, as his be, but the teares of a *Deere* (and eſpecially of a *Stagg*) are ſalt: ergo, he is of a cold and dry conſtitution. But *Empedocles* was of ſounder opinion, who aſcribeth all teares to the working of heat: for as milke yieldeth whey by ſtirring, churning and preſſing, ſo any violent paſſion (be it joy or greife, anger or pittie) churneth the blood, ſtirreth the humors, and

Gen. 25.  
L. 5 de viſt.  
atten.

L. de retard.  
ſen.

L. queſt. nat.

and preſſeth the brain, wherupon teares (the wheyiſh part of them all) muſt needs enſue. Furthermore they are thought to be unwhoſom, becauſe *Bucks* and *Staggs* feed much upon ſnakes: yea as an *Aſs* is to a *Lions* mouth, or hony to *Bears*, or *Bees* to *Martlets*, ſo are *Serpents* to them a moſt deſired meat; whereupon the *Grecians* call them *trapus*, *Serpent* catchers. Might I be a ſufficient Arbitrator between two ſo Learned men, I would determine the truth to be on either ſide: For indeed young *Veniſon*, whiſt it is ſucking, is very reſtorative; neither do I think old *Iſaac* in his declining age to have delighted more in it in reſpect of taſte, then in reſpect of whoſomneſs and goodneſs. Alſo a gelded *Deer* is neither too dry, nor too cold, but of a temperate conſtitution, and ſo void of ſuperfluous or excrementitious humors, that his horns never grow again after he is gelt, which *Ariſtotele*, and all Philoſophers impute to ſuperfluity of heat and moiſture. Nay young *Bucks* and *Does*, *Hinds* and *Staggs* (whiſt they are in ſeaſon) are a whoſom and delicate meat, breeding no bad juice of themſelves, yet bearing often the faults of bad *Cooks* (which know not how to dreſſ nor uſe them aright) but more often the deſerved reproaches of greedy *Gourmands*, that cannot moderately uſe the good creatures of God; either eating *Veniſon* when they ſhould not, or more liberally and uſually then they ſhould. The *Italians* alſo have this opinion of *Veniſon*, that eaten in the morning, it prolongeth life, but eaten towards night, it haſteneth death. Contrariwiſe old *Veniſon* indeed is dry, and perhaps too cold likewiſe; full of groſs, clammy, and incorrigible humors: So that the ſame meat may be whoſom at ſome age, in ſome times, and for ſome certain complexions, which otherwiſe in contrary circumſtances is unwhoſom: yet is it never ſo pretious as that a man

Plut. de ſol.  
anim.

Gen. 25.

Piſanel. de eſc.  
& porul.

L

ſhould

lib. 6. de var. rer.

should venture his life to get it by stealth, as many doe, and have done in Noble mens Parks, yea perhaps in their Princes Forrests and chief Chases. *Cardan* affirmeth that Bucks and Does have no Galls in their bodies, which is rather a signe of good temperature and lightness, then of any dull, dry, or heavy meat. This one thing only I will add, That Keepers of Parks, or at the least their servants and young children, have, upon my knowledge, fed all the year long of little meat else, and yet remained as strong, healthfull, and active, as any persons could be. Finally, admit Deer be dry; doth not butter amend them? Suppose they be cold; doth not pepper and salt, and baking, give them sufficient heat? Thus, howsoever it falleth out, they are either by preparation (which none can deny) or by nature (as I verily believe) a good nourishment, so that they be chosen in their due season, just age, and moderately fed upon: Neither have we any reason from their unwholsomness to dispark our Parks, or to cut down Forrests provided for their succour; nay rather we ought to cherish them for the maintenance of Hunting, whereunto if young Gentlemen were addicted, as their Fathers were heretofore (they would be more ready (whereof Hunting is a resemblance) to Warlike purposes and exploits.

*Roebuck and Capreol.*

But of all Venison Roebuck and Capreol bareth away the bell; for whereas the forenamed beasts are discredited for their grossness of blood, the Capreol his blood is exceeding fine, through his swift running, and continual frisking and leaping from place to place, whereby his pores are ever opened, and all bad humours consumed by exercise, so that the very smell of his flesh is not heavy nor fulsome (as in other Deer) but fragrant, quick and delightful; neither hath his flesh the ordinary taste of Venison,

Venison, but a peculiar and more pleasant taste: neither lyeth it heavy upon any stomach, but is digested as soon as Kid; curing also (as *Isaac* writeth) the falling sickness, <sup>In diet univ.</sup> colick, dropfie, and abundance of steame collected in any part. It is permitted to all indifferent stomachs, and forbidden onely to Children, colericke constitutions, lean and consumed bodies, shrunk sinews, and burning agues. The Alpes are full of them in high *Germany*, and some of our mountains of *Wales* are not without them. They are good roasted, sodden, or baked as red Deer; but you need not to pepper or salt them half so much, for their flesh (even when they are old) is easily digested, and scarce needeth a cup of wine (which other Venison necessarily requireth) to hasten their concoction. Furthermore, where all kinds of other Venison are not good but at certain seasons, yet the Capreol is never out of season: being alike wholesome in Sommer and Winter, and alike toothsome, as the borderers of the Alpes do best know, and our owne Country men might perceive if they made trial.

*Hares.*

Hares or Leverets (the beloved meat of *Alexander* <sup>Lampridius.</sup> *Severus*) taken in hunting, roasted with fresh lard, and eaten with Venison sawce, cannot offend a reasonable stomach. <sup>Gal. de vict. atten.</sup> *Galen* saith that the flesh of a Hare prevents fatness, causeth sleep, and cleanseth the blood: how be it in another place he saith, that it breedeth gross blood and melancholick humours: which unless he understand onely of old, lean, and unseasonable Hares, experience it self will overthrow him; For take a young Leveret, and let it blood as you do a Pigeon, the flesh of it will be very white, tender, and well rellishing; yea little inferiour to a midwinter Rabbet. Yet I deny not (with *Hippocrates*) that it dryeth more then ordinary meats: for it pro- <sup>Hares be often leprous.</sup>

Lib. de fac. etc.

Varro. 3. lib.  
agric.

voketh much urine, and so accidentally moistneth little, though it be moist enough of its own nature. *Pissanel-lus* writeth (and the Italians generally believe it) that eating of much hares flesh maketh a man fair and merry seven dayes after; For which purpose perhaps they were so much in request amongst the Romans, who fattned young Hares in clappers, as we do Connies, finding them so dieted to be a delicate and wholesome meat: tame Hares so prepared are good at all times but wild Hares are best and fattest in the hardest time of Winter. Certain it is, that much eating of Hares flesh procureth leanness; because it is very diuretical, and common sence teacheth, that a man pissing much cannot be fat, because the wheyish part of blood (called of *Hippocrates*  $\gamma\epsilon\gamma\alpha\sigma\tau\epsilon\varsigma$   $\delta\epsilon\ \sigma\upsilon\chi\iota\mu\alpha$ , the shed of nourishment) is sooner expelled then that it can carry nourishment throughout the body. The neither Germans hang their Hares six or seven daies in the cold and shadowy aire before they slay or dress them: whereby they prove exceeding tender, though a night or two nights hanging were sufficient. We do usually boil the foreparts in broth, and roast only the hinder parts: and not without reason; for as in Kid and Lamb the hinder parts are driest; and therefore we seeth them, the foreparts over-moist and therefore we roast them: so contrawise a Hare is driest before, and moistest behind.

Marehiolus.  
Com. in lib. 2.  
Diofc. cap. 18.

Now concerning such Medicins, as *Matthiolus* avoucheth to be taken from a Hares harfenet, from his skin, gall, kidneys, bones, stones, haire, blood, and dung; I think it impertinent to the treatise of Diet, which sheweth not how to give Medicines but to use nourishments.

## Connies.

It is not to be thought strange that *Hippocrates* and *Galen*, and all the Grecians wrote so little of *Connies*, which

which with us, above all other Nations is so common a meat. For as *Ithaca* never bred, nor fostered them, so in all Grece they hardly lived. Here (thanks be to God) they are plentiful, in such sort that *Alborne* Chase affordeth above a hundred thousand couple a year, to the benefit of good house-keeping, and the poors maintenance. Rabbet fuckers are best in March, agreeing as well with old melancholick dry, and weak stomacks, as disagreeing with strong and moist complexions. A Midfomer Rabbits flesh is less moist and more nourishing; but a Michaelmas or Winter Rabbet is of firm, wholesome, temperate, and most laudable flesh: best roasted, because their nourishing juice is soon soked out with the least seething, making good broth and bad meat. Cause the Female before the Male, the fat before the lean, and both from out a chalky ground and a sweet laire.

Strab. lib. 4.

## Hedghoggs.

When I considered how cleanly the Hedghogg feedeth, namely upon Cows milk (if he can come by it) or upon fruit and mast; I saw no reason to discontinue this meat any longer upon some fantastical dislike, fith books, nature and experience hath commended it unto us. For as *Martial* made Hares flesh the daintiest dish of the Romans, so in *Hippocrates* time the Hedghogg was not of least account among the Grecians; which he commendeth for an excellent nourishment, were it not something too moist and diuretical. Nay (as some affirm) it nourisheth plentifully, procureth appetite and sleep, strengthneth Travailers, preserveth Women with child from miscarrying, dissolveth knots and kernelly tumours, helps the Lepry, Consumption, Palsy, Dropfie, Stone, and Convulsion; onely it is forbidden unto Melancholick and Flegmatick persons, and such as are vexed with Piles or Hemorrhoids.

2 de vict. rat.

Jas. Prat.

Jo. Necker.  
Syntax. 3.

Squirrels

## Squirrels.

Squirrels are much troubled with two diseases, Choler and the Falling-sickness; yet their hinder parts are indifferent good, whilst they are young, fried with parfly and butter: but being no usual nor warrantable good meat, let me skip with them and over them to another tree; for it is time to write of the winged nation, which promise us a second course of more dainty, I will not say of more wholesome meats. Neither shall any discourse of Asses flesh (which *Mecenas* so highly loved, that all Italy was too little to find him Asses enough) nor of horse flesh (for longing after which *Gregory* the third excommunicated the Germans) nor of Foxes flesh (which the Vandales eat for restorative) nor of Lions flesh (where-with *Achilles* was dieted in his pupillage) nor of Beares flesh (which the Moscovite calls his *great venison*) nor of Apes flesh though it most resembleth a man (which the Zyngantes in Africa highly esteem & eat of in their solemn feasts) nor of Lysards, Tortesses, or any other four-footed beasts: nor of mans flesh, albeit the Canibals praise it above all other (as *Oforius* writeth) and *Cambletes* King of Lydia having eaten of his own wife, said he was sorry to have been ignorant so long of so good a dish. As for the flesh also of young puppies (commended of *Hippocrates* & afterwards of *Galen*) howsoever in the Isles of *Corfica* & *Alatia* they are still esteemed as good meat, yet *Cardan* saith in his divers history, that they made the people like to doggs, that is to say, cruel, stout, rash, bould, and nimble. Wherefore leaping over these insolent and bad meats, which neither use nor reason hath confirmed. I now to come treat of Birds and fowl, and then of fish, and the fruits of the earth, and waters according to my first division.

## CHAP.

Plin.lib.8.c.43

Naucelerus.

Virg.3.Georg.  
Guagninus.lib.2. de gest.  
Emanu.  
Athen.lib.10.  
cap.1.2 de vict.rat.  
lib.3. de alim.  
fac.cap.1.

## CHAP. 10.

## Of the Flesh of tame Birds.

**T**Hat the Flesh of tame fowl nourisheth more than wild fowl, *Isaac* the Physitian proveth by three arguments. First, because they are more usually eaten of, and so by custom (a second nature) made more agreeable to our stomachs. Secondly, where al other Birds fly from us, and are not gotten without cost and travel: nature hath caused tame Birds to converse with us, and to offer themselves (as it were) to be killed at our pleasure: which verily she would never have done, had they been of a small or a bad nourishment. Thirdly, wild fowl (for the most part) especially such as flye far for a little meat, and trust more to their wings than their feet, though they are more light in digestion, because they are of a more spirituous & aiery substance; yet they are not of so abundant nourishment as tame household Birds, which feed not at randome of what they can get, but of good corne, such as men themselves eate, and therefore most fit to nourish man.

Now of all kind of fowl, remember that the youngest is tenderest and lightest; old Birds flesh is heaviest, but they which are proceeding to their full growth are most nourishing; for ungrown Birds (and much more nestlers) give but a weak thin and gelly-like substance, old Birds are tough and dry; those which are almost fully grown are of a more fleshy and firm nature.

Furthermore all Birds feeding themselves abroad fat with wholesome meat, are of better nourishment then such as be cram'd in a coop or litle house: for as prisoners

S. partic. Diæt.

## Of the Flesh of tame Beasts.

neers smell of the Gaol, so do they of their own dung.

And thus much generally of birds: Now let us come to every particular.

### *Pulli Gallenacei.*

*Chickens* (saith *Avicen*) are so pure and fine a meat, that they engender no excrements in our bodies, having in themselves no illaudable substance: Wherefore *Caius Famius* being sick of a burning feaver which had almost consumed all his flesh, was advised by his Physicians to eat of no other meat then Chickens: whereby he recovered his consumption; and the eleventh year after the second *Carthaginian* Wars, made a Law, that nothing but Chickens or young Pullers fed in the Camp should be brought to him at his meals. The young Cockrels are counted the best in this kind, being of all flesh the most commendable, nourishing strongly, augmenting feed, and stirring up lust: For which purpose *Boleslaus* Duke of *Silesia* did eat thirteen Cock-chickens at a meal; whereof he died without having his purpose fulfilled, because he knew not how to use so wholesom a creature.

We doe not amiss in *England* to eat sodden Chickens and Bacon together, for if they were eaten first, and Bacon after, they would oversoon be digested, and if they were eaten after Bacon, they would be corrupted: but they are best being roasted, because they are a moist meat; and if they be sawced with Sorrel and Sugar, or with a little Butter and Grape-Verjuice, they are a most temperate meat for weak stomachs (as *Platina* and *Bucinus* set down) for no man I think is so foolish as to commend them to Ploughmen and Besomers. White Chickens are found by experience to be hardest of digestion, as *Gilbert* our Countryman writ a great while since: Yet *Grienerius* preferreth them for Hectick persons, because they are coldest and moistest of complexion. They are all best

2 can. & Fen.  
3. lb. l.

Pisanel. de esc.  
& potul. ex.  
Plinio.

Joach. Curr.  
us. in situ animi

Platina lib. 6.  
cap. 16.  
Bucinus lib. 6.  
cap. 9:

## Of the Flesh of tame Fowl.

best in Summer, as contrariwise Pullers and Hens be best in Winter. Cock-chickens are best before they crow lowd, Hen-chickens before the cock offereth to tread them.

### *Galli.*

*Cocks* Flesh, the more old it is, the less it nourisheth; but if they be young, and kept from their Hens, and dieted with white bread and milk, or wheat steeped in milk, they recover men out of Consumptions, and Hectick fevers: and then their stones, livers, and loyns, are of excellent good nourishment: being sodden they are nothing worth, for their goodness is all in the broth: as for their flesh, it is good for nothing but to dry and bind the stomach. *Galen* saith, that as the broth of a Hen bindeth the body, and the flesh loosneth the same; so contrariwise the broth of a Cock loosneth, and the flesh bindeth. They of the game are esteemed most wholesom; called of the *Romans*, *Medici galli*, Cocks of Physick, because the Physicians most commended them: Amongst which, if I should prefer the *Kentish* kind for bigness and sweetness, I suppose no injury to be done to any Shire of *England*. Chuse the youngest (as I said) for nourishment: for if once he be two years old, his flesh waxeth brackish, tough, and hard of digestion, fitter to be sodden in broth for the loosning of the belly, then any way to be dressed for encrease of nourishment.

### *Gallinae.*

*Hens* are best before they have ever laid, and yet are full of eggs; they also are best in *January*, and cold months, because long rest and sleep in the long nights makes them then fattest. Their flesh is very temperate (whilst they are young) of good juice, and large nourishment, strengthening natural heat, engendering good blood, sharpening a dull appetite, quickning the eyesight,

M

nou-

Gat. 3. de alim.  
fac.

l. & vi. atten.

Rhas. 23. Cont.  
Avenz. 1. & 2.  
Theisr.  
Halya. 5. theor.

Elluch. c. 2. l. 3



nourishing the brain and seed, and agreeing with all ages and complexions; for they are neither so hot as to turn into choler, nor so cold as to turn into fleagin, nor so dry as to be converted into melancholie (and yet *Rhasis* imagineth them to have a secret property of breeding the Gout and Hemorrhoids) but turn wholly, or for the most part into blood, making a lively colour in the face, and quickning both the eyesight and every sense. Pullets flesh (saith *Avicen*) helpeth the wit, cleareth the voice, and encreaseeth the seed, which is a manifest argument that it nourisheth greatly; which also *Gallen* confirmeth by many other arguments; but that argument of encreasing seed is the chiefest of all, seed being the superfluity or abundance of nourishment. Hens flesh is sweetest, when they are not too much fed, but dig out their meat with their heels in a clean flour; for exercise consumeth the superfluous moisture, which else cannot but make them more unpleasant. Nevertheless the Delians used to fat them with bread steeped in milk, and *Platina*, *apicius*, and *Stendelius* shew many waies to fatten them; but the best way is to let them fat themselves with pure corne cast amongst chaff, that by exercise of their legs in huffling and scraping they may make their flesh to eat better, and prove more wholesome; and yet by your leave (Mr. *Poulter*) the fattest Hen or Capon is not wholesomest, but that which is of a middle fatness; for as in a man too much fatness is both a cause of diseases, and a disease itself, so falleth it out in their bodies; which how can they be wholesome meat unto others, when they are diseased in themselves?

Of a black Hen the broath is whitest, and of a black Gout the milk is purest, the most part of Hens and Hares are scurvy and leprous.

Capi

## C A P I.

*Capons* of seven or eight months age, fatted in an open air, on a clean flour with pure meat, are preferred by all Physitians (old or modern, Greeks or Latins) before all meats. And to say the truth, what dish can any Cooks-shop afford, that can be compared with a boild or roasted Capon? which helpeth appetite, openeth the brest, cleareth the voice, fatteneth lean men, nourisheth all men, restoreth sick men, hurteth none but the idle, tasteth pleasantly, digesteth easily; which is also more solid then the flesh of Pullets, more tender then Cocks, more familiar to our nature then Pheasants or Partridges; not so dry as a Cock to be slowly digested, not so moist as a chicken, to be soon corrupted; but equally affected and tempered in all qualities, engendring much blood and yet unoffensive, engendring much seed without unnatural sharpness or heat: finally the flesh of Capons is so mild, temperate, and nourishing, that *Faventinus* fears not to make it the ground cap. de phthif. of his restorative electuary; yea *Aloisius Mundella* think- Dialog. 3. eth him to be desperately consumed, whom Capon-gellies and cullises cannot recover.

Concerning the preparation of them, I commend them roasted for moist stomacks; but beeing boild with sweet marrow in white broth, they are of speedier, though not of stronger nourishment. Now if a Capon be so wholesome a meat, why should we not also by stitching up some veins, or searing them in the loins, try whether we may not likewise make Hen-capenets? which the Italians practise to good purpose, and make them exceeding fat, but yet in *Pisanel's* judgment they eat too moist. One lib. Creophag. word more of the Etymology of a Capon; which some derive from the English by an Irony, *Capon*, because he hath not his cap on: others from the Italian, *Capone*, that is to say, *qua pone*, set it hither, because it is an excellent

M 2

dish

R'has. 24. Con.

3 de fac alim.

Plin. lib. 10. c. 1

lib. nat. histor. dish; but I like *Fritagius* his Etimologie best of all, *Caponem dicimus quasi caput omnium*: We call it a Capon saith he in the Latin, because it is *Caput omnium, the head or chief of all other meats*. And thus much of a Capon, whose excellencies had the heralds known when Dr. *Capon* bought his arms of them, I see no reason why they should have preferred into his Scutchions three Cocks, all being nothing equivalent to one Capon.

*Galli Africani. Meleagrides.*

*Turkies*, though they be very hardly brought up, and require great cost for their feeding, yet their flesh is most dainty and worthy a Princes Table. They were first brought from *Numidia* into *Turky* and thence to Europe, whereupon they were called *Turkies*. There are some which lately brought hither certain checkred Hens and Cocks out of new *Guiny*, spotted white and black like a Barbers apron; whose flesh is like to the flesh of *Turkies*, & both of them like the flesh of our hens & cockchickens, but that they be two parts hotter and moister then ours. The youngest, fatted in the fields or at the barn door, killed also in Winter rather then in Sommer, and hanged a day and night before they be drest, are wholefomest to be eaten and of best nourishment. Their flesh recovereth strength, nourisheth plentifully, kindleth lust, agreeth with every person and complexion, saving such as be of too hot a temper, or enclined to rhumes or gouts; it must be thoroughly roasted, and if it be sticked full of cloves in the roasting, or when it is to be baked (which are the two best waies to cook a *Turky*) it will foke up the watrishness, and make it of speedier digestion.

*PAYONES.*

*Peacocks* are (as Poets fain) the beloved Birds of *Juno*: which none durst kill in old time, for fear of that jealous and revengeful Goddesses displeasure. Among the Romans

mans *Quintus Hortensius* was the first that ever brought them to the table; whose commendation made them so desired, that within a while a Peacocks egg was sold for ten pieces of silver, and his kacrifas for twenty times as much. Afterwards *Marcus Lurco* seeing that old and lean Peacocks grew to such a rate, he began to cram them fat whilst they were young, and gained thereby in a short time six thousand Sesterties. Macrob. 3. sat. cap. 13. Phil. 1. 10. c. 20.

*Leo* the tenth (that noble Epicurean Pope) made their brawnes into Sauages, allowing therefore every year many hundred Ducats. It is strange that *S. Austin* writes of Peacocks flesh, namely that in a twelve month it corrupteth not after it is drest: Nay *Kiranides* avoucheth, that a Peacocks flesh will not putrifie in thirty years, but remaineth then as sound and sweet as if it had been new killed; which whether it proceed of the toughness and finewy constitution, or the feeding upon Serpents (as some imagine) I will not now determin: this I onely observe, that being once above a year old, their flesh is very hard, tough, and melancholick, requiring a strong stomach, much wine, and afterwards great exercise to overcome it. It is very ill for them that are molested with the Hemorrhoids, and such as live slothfully. Paul Jov. in vita Leon. X. l. de civit. Dei.

Concerning their preparation, *Galen* appointeth them to hang upon a hook fifteen daies, but *Haliabbas* twise fifteen before they are drest. The Italians after they are drawn, stuff their bodies full of nettles (which softneth the hardest cheese being laid amongst them, and then they either bury it in sand, or hang it in a cold dry place, with a great weight at his heels; and so within a fortnight it becomes very tender. *Plutarch* reports out of his countreiments experiments, that an old Cock, or an old Peacock, or any hard flesh, hanging but one night on a fig-tree, waxeth very tender by morning: others ascribe as much to the hanging. Gal. 3. de alim. fac. Ha'yab: s. theo. Plur symp. 7. quest. 10.

hanging of them upon a brazen hook, which I permit to trial; and wish both as true in effect, as the reasons why they should be so are learnedly disputed. As for young Peacocks, fed at home, with wholesome and pure meat (as bread corn and curds) no doubt they are very good meat, yeelding not onely a taste extraordinarily strange and pleasant, but also giving good nourishment: the older sort is best roasted with lard; the younger without lard, both should be well sowced in pure wine; for without it they are unwholesome.

*Anseres.*

*Galen* commendeth nothing in a Goose beside the Giblets, Stomack, and Liver, sodden in broth: which whether *Scipio Metellus*, or *Marcus Sestius* first nored, *Pisanelus* durst not decide; but had he been as conversant in *Pliny*, as he might have been, he should have read, that a question was moved in Rome, who did first fatten geese: some imputing it to *Scipio* and some to *Sestius*. But *Mesalinus Cotta* without all controversie was the first, that ever taught how to dress and use their Giblets.

Nevertheless sith the Kings of *Egypt* feed usually but on two dishes, Geese and Veal; either custome hath made them a harmless meat, or else they are not so hard, hot, aguish, and melancholick a meat as some suppose them. *Fasos Pratenfis* saith, that the Jews have so hard a flesh, so foul a skin, so loathsome a savour, and so crooked conditions, because they eat so many Geese. Indeed their exceeding watchfulness, moody disposition, and blackness of flesh, argue a melancholick constitution; yet being taken whilst they are young, green feathered, and well fatted with wholesome meat, and eaten with sorrel sawce to correct their malignity (if any malignity can remain after such dieting) no doubt their flesh is as nourishing as it is pleasant and sweet. But of all other a young

de Enchym. & Caroch.

I de. esc. & po.

Plin. l. 10. c. 22

Diod. l. 1. ca. 6

Jas. Prat. l. 1. lib. Diet.

Plur. in quest. Rom.

Lege Hereshachium, li. 4. de re rust.

young stuble goose feeding it self fat in wheaten fields, is the best of all; being neither of too moist nor too dry a flesh, but a middle constitution. If any Goose be eaten above four months old, it is badly digested without Garlick sauce, exercise, and strong drink. *Fritagius*, in his *Crepophagia*, having set down that young Geese are overmoist, and old Geese very aguish, appointeth them to be both corrected in this sort. Before they be killed make them to receive the smoke of Borax down into their bodies three or four times together; then stuff them with spices and sweet hearbs, and rost them throughly; which is a very good way to correct their superfluous moisture; but nothing available for their aguishness.

*Savonarola* maketh Geese of a very hot constitution, *Albertus* maketh them very cold; their flesh is hard to digest, and yet more moist (saith *Galen*) then of any water-fowl besides: but their natural feeding shews them to be hot and dry, as *Savonarola* writeth; for they drink infinitely often, delight to be in the coldest waters, and feed most gladly upon Lettice, Endive, Purcelane, Trifol, Ducks meat and Sowthistle. They are so tame and obsequious to them that usually feed and dieted them, that (if *Pliny* saith truth) they were driven (like sheep) from *Brabant* and *Picardy* to Rome on foot; but I fear me whilst he did so excessively commend their obedience, he did *εὐνοῦναι*, play the very Goose himself.

*Cygni.*

*Swans* flesh was forbidden the Jewes, because by them the Hieroglyphical Sages did describe hypocrisie; for as Swans have the whitest feathers and the blackest flesh of all birds, so the heart of *Hypocrites* is contrary to their outward appearance.

So that not for the badness of their flesh, but for resembling of wicked mens minds they were forbidden: for

for being young they are not the worst of meats; nay if they be kept in a little pound, and well fed with Corn, their flesh will not onely alter the blackness, but also be freed of the unwholesomeness; Being thus used, they are appointed to be the first dish at the Emperour of *Moscovie* his table, and also much esteemed in East-Friezland.

Nevertheless I deny not but that naturally they are unwholesome, for their flesh is hard and black; and all flesh the blacker it is, the heavier it is, the whiter the lighter; and the more red the more enclining to heaviness, the less red the more enclining to lightness and easiness of digestion: which being once written for a general rule, needs not (I hope) hereafter to be repeated.

#### Anates.

*Tame Ducks* feed filthily, upon froggs, toades, mud, waterspiders, and all manner of venomous and foul things: Wherefore it is not untruly said of *Gesner*, that the best part of a Duck are his feathers; for his flesh is hotter then of any tame fowl, and withall too moist, hard, gross, of slow digestion, and very excremental; yea furthermore, so aguish, that once or twice it brought *Galen* himself into a fever, while he desired to try the operation of it.

Nevertheless young Ducklings fed with grinded malt and cheese curds, drinking nothing but milk (or chalk-water) wax both white, fat, and soft in flesh, giving much good nourishment, clearing the colour of ones face, amending hoarseness of throats, encreasing seed, and dispelling wind: wherein we may see, that art and diet can make that wholesome, which nature of it self hath made hurtful.

#### Pipiones. Columba.

*Tame Pigeons* are of two sorts, the one great and very tame, breeding monthly, kept and fed continually at home:

Lege Davi-  
dem Chytr.  
in descript.  
Russiæ.

lib. volatiliu.

Gal. 3 de alim.  
fac.

Gal. de comp.  
in fec. gen.

Isaac. in partic.  
diar.

Rhas. 2. de ali.

home: the other fed never at home but in Cadlock time and the dead of Winter, when they can get no meat abroad, breeding onely but twice a year, namely at the first and later feed-time. They are of a very hot complexion, and dry when they are old; but whilst they are young they are hot and moist; the wilder sort is most wholesome, being killed after it hath flown a while up and down the Dove-house, for then they give a purer juice, by reason that their foggy moisture is lessened by exercise; also they must be let blood to death under the wing, which though *Dr. Hætor* assumed to himself as his own invention, yet it is of no less antiquity then *Plinies* writings. Being thus newly killed and forthwith roasted at a blasing fire, their flesh engendreth great store of blood, recalling heat unto weak persons, cleansing the kidneys, quickly restoring decayed spirits, especially in phlegmatick and aged persons, for whom they are most proper. In *Galens* time (saith *Rhasis*) they onely pluckt off their heads and cast them away; but bleeding under the wing is far better, and maketh their flesh more cold and whiter; in so much that *Galen* is not afraid, to commend them to persons sick of agues. Nay the Italians do as usually give them in agues, as we do Chickens. Pigeons of the first flight are counted better, because the latter flight is after they have eaten cadlocks, which maketh them neither to eat so sweet, nor to prove so white and wholesome: when they cannot be had, home Pigeons (I mean of the greater sort) are to be taken, and to be used in the like manner.

Rhas. com. m.  
4 aphor  
Aveuz. 1. & 2.  
theifir.

N

CHAP.

## CHAP. XI.

*Of the flesh of wild fowl, abiding and feeding chiefly upon the Land.*

**T**Here is no small difference of Land fowl, according to the meat they feed on, and the place they live in; for the purer their meat, the better meat they are themselves; they that feed upon flesh or garbage, are not so wholesome as they that feed upon good corn, bents, or wholesome seeds; less wholesome are they which feed upon worms and fish on the Sea shore, or rivers banks; but worst of all other, they that feed upon Serpents, Spiders and Venemous beasts: which no doubt may prove very medicinable to cure diseases, but they cannot prove nourishing (keeping their natural diet) to restore flesh.

Concerning the place wherein they live and feed, it is certain that high and dry Countries have the wholesomest Birds: for they which sit in low and moist places, are of no sweet nor wholesome complexion.

Furthermore, their manner of taking alters their flesh; for a Partridge taken in flight, or a Larke dard with a Hawke, is worth ten taken with nets, springes, and trammels; the reason whereof is already set down in my Chapter of Preparation.

Finally look what Bird is whitest flesh, that Bird is easiest to be digested: what Bird is reddest of flesh, is strongest of nourishment: whatsoever is black of flesh, is heavy to be digested and of slow nourishment; yea so much the heavier and slower, by how much his skin and flesh appeareth blacker. This shall suffice to be generally spoken of land fowl, yea of all fowl: now let us descend

scend to their particulars, beginning with birds of greater volume.

*Tarda.*

*Bistards* or *Bustards* (so called for their slow pace and heavy flying) or as the *Scots* term them, *Gusebards*, that is to say, *Slow Geese*, feed upon flesh, Livers, and young Lambs out of sowing-time, and in harvest time, then they feed upon pure corn: In the Summer towards the ripening of corn, I have seen half a dozen of them lie in a Wheat-field fattening themselves (as a Deer will doe) with ease and eating; whereupon they grow sometimes to such a bigness, that one of them weigheth almost fourteen pounds. Now as they are of an extraordinary bulk, so likewise are they of rare nourishment to indifferent strong stomachs, relishing finely, restoring blood and feed, offending no part of the body, but strengthening all. Chuse the youngest and fattest about *Albaltide* (for then are they best) and diet him a day or two with a little white bread, or rather keep him altogether fasting that he may scour away his ordure; then let him bleed to death in the neck-veins, and having hanged three or four daies in a cool place out of the Moon-shine, either roast it or bake it as you do a Turkie; and it will prove both a dainty and wholesome meat.

Alberus in hort-san.

Gefn. 3. de avib.

*Grues.*

*Cranes* breed (as old Dr. *Turner* writ unto *Gesner*) not only in the Northern Countrys amongst the Nation of Dwarfs, but also in our *English* Fens. *Pliny* saith, that in *Italy* they feed much upon Grapes; but with us they feed chiefly upon corn, and fenny seeds, or bents, *Theodosius* esteemeth them of a cold temperature; but all the *Arabians* judge them to be hot and dry: Certain it is that they are of themselves hard, tough, gross, sinewy, and engendering melancholique blood, unfit for sound

Gefn. 3. de avib.

mens tables (usually to be eaten of) and much more unmeet for them that be sick; yet being young, killed with a goshawk, and hanged two or three daies by the heels, eaten with hot galentine, and drowned in Sack, it is permitted unto indifferent stomachs. In *Plutarch's* time Cranes were counted a dainty and good meat, fattened after this manner: First, they stitched up their eyes, and fed them in the dark with wholsom mixtures of corn, milk, and seeds to make them white, tender, and pleasant of taste: A day before they were killed, they tempered their meat with the juice of that herb, or with a good quantity of that seed whereof they would have their flesh especially to relish; were it Mints, Basil, Thyme, Rosemary, Commin, Coriander, Fennel-seed, or Annis-seed: Which course if we likewise observed in the cramming of Capons, and fatning of our household birds, without question they would taste far more delicately.

Plur. lib. de ef.  
carn.

*Ciconia, Asteria, Ardeola.*

Storks, Bittors, and Herons, neither do breed, nor can breed any good nourishment, feeding chiefly upon little fishes, frogs, and worms: yea the Stork delighteth in newts, water-snakes, adders, and slowworms; but (except it be almost famished) it will not venture upon a Toad, as *Casparus Heldelinus* writeth.

Epist. ad Gcsn.

It was my chance in my first travel into *Germany*, to meet one *Godfrey Aebtius* (chief Physitian of *Aquis-grane*) at *Francfort* Mart, whose Triacle was there sold, and esteemed better then the Triacle of *Venice*, whereinto he put not the flesh nor the salt of Adders; but the flesh of a Heronshaw, fed a long time with nothing but such Adders as *Galen* wisheth us to chuse. Verily his conceit was not ill; and if we practised the like in *England*, it cannot be amiss, considering that the subtillest part

L de theriac.  
ad Pison:

part of the Adder is (no doubt) as it were sublimed and imbibed into the Storks body and flesh: Wherefore howsoever we use such birds for Physick, yet let us not feed upon them as upon meats, lest we take poyson instead of nourishment. Nay even all the Heronshaws, (namely the black, white, criel-Heronshaw, and the mire-dromble) though feeding somewhat better then the Byttor or Stork, are but of a fishy and strong savour, unless they be very young, and scarce able to fly; yea they are not dangerless being green roasted, but procure the piles and smarting hemerroids; of all of them, chuse the youngest and fatest, for they may be eaten, so with much spice, salt, or onions, and being thoroughly steeped in a draught of old Wine. Furthermore, if they be dressed without their skins, they relish far better, according to the French and the best fashion, who also stuff them full of sweet herbs, and draw them with fine and small lard.

Arnald. de Vil.  
rov.

*Phasian.*

Pheasants are of so excellent a constitution, as well for substance as temperature, that from them as from a centre, Physicians do judge the complexion of every soul, being of a middle constitution betwixt a brown Hen and a Partridge (or as *Pisanelius* will have it, betwixt a Capon and a Partridge) neither so moist as the first, nor so dry as the second, but exceeding both in taste, temperature and goodness. *Galen*, *Rhasis*, *Avicen*, *Averrhois*, *Arnaldus de Villa nova*, *Trallian*, and all Writers do prefer a Pheasant for the soundest and best meat of all other; and the Frenchmen think a Pheasant to be called *Fai-san*, because it maketh a sound man. Nevertheless *Savonarola* willeth men not to eat them often in health, that when sickness cometh they may do them the more good. They are best in Winter, and the young ones are

De ef. & pot:

Gal. 5 de alim.  
fac.  
Rhas. 4: Aph:

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are fittest for weak stomachs; the old ones are to hang three or four daies by the heels, and then being drest, they will eat tender. In Hectick Fevers, and upon recoveries from a long or violent sickness, no meat so wholsom as Pheasant-pouts; but to strong stomachs it is inconvenientest, especially to Ploughmen and labourers, who eating of Pheasants, fall suddenly into sickness, and shortness of breath, as *Pisanellus* hath wittily (and perhaps cruelly) noted.

De esc. & po-  
rul.

### *Attagenes Myrica.*

*Heath-Cocks* whilst they are young, are little inferior to a Pheasant, very well relishing, and being of good digestion; when they wax old, all their flesh proves black, saving the brawn next their breast-bone, which is ever white, tender, firm, and wholsome.

### *Perdices.*

*Partridges* have a temperate heat, but encline to driness in the second degree; they feed upon Snails, Chickweed, tops of Leeks, and all manner of good and wholsome corn; they are never subject to pips, nor any rheumatick diseases, which maketh them to live till they be almost twenty years old: But beware of old Partridges, for they are as dangerous as old Beef; being young and tender, they agree exceeding well with cold, weak, watrish, and pale bodies, drying up a moist stomach, strengthening the retentive power, easily turning into pure bloud, fattning the body, and encreasing lust. They must not be eaten (saith *Galen*) being newly killed, but hang a while in the cold aire: And the wings and breast of a Partridge (as also of all birds, save a Woodcock, trusting to their flight) are better then the legs and thighs: Nay the legs and thighs of Partridges are thought by *Sethi*, to have an extraordinary weakness in them, causing them to go as if their back or ridge-bone were parted in sunder, where-

Gal 3. de alim.  
fac.

De vict. atten.

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whereupon perhaps they had their name, and were called *Part-ridges*. Chuse them that are young and fat, killed with the Hawk at sowce, or else at foot after a long flight. Their broath is good for a weak stomach, for the jaundies, and a tainted liver. If you seeth them in Capon-broth with marrow, eggs, and bread, a Panado made of that broth is exceeding nourishing, being eaten next ones heart. But if you would have a strengthening broth indeed, then seeth them in broth wherein chines of Mutton have first boiled: Roasted Partridge is best for most stomachs, if it be not too dry roasted; for then it is rather Physick to stay a looseness, then fit meat to nourish or restore flesh. They are best at the end of Harvest, before they have either trod or laid.

### *Ralla terrestres.*

*Rails* of the land (for there is also a water-Rail, which the *Venetians* esteem so highly) deserve to be placed next the Partridge, for their flesh is as sweet as their feeding good, and they are not without cause preferred to Noble mens Tables.

### *Gallinagines & Rusticula.*

*Woodcocks* and *Snites* are so light of digestion, and so good in temperature, that they agree with most mens stomachs, especially at their first coming in, or rather a moneth after when they have rested themselves after their long flight from beyond the Seas, and are fat through ease and good feeding upon fat worms, and snails, lying in trees. *Avicen* and *Albertus* dreamed that Woodcocks and Snites fed upon seeds; whereas indeed no bird with a long piked, crooked, and narrow bill can pick them up: but where they perceive a worms hole (as I have seen Snites to do) there they thrust in their Bill as far as they can, and if the worm lie deep, they blow in such a breath or blast of wind, that the worms

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worms come out for fear as in an Earthquake. If worms fail, then they pick snails out of their shels, and likewise devour them.

Towards their going out, either of them wax drier and worse relishing. Woodcocks require the stronger stomach, Snites the weaker; both are of laudable nourishment, but chiefly the Snite. There is a kind of Wood-Snite in *Devonshire*, greater then the common Snite, which never comes into shallows nor springs of water: And in *Holland* I remember Snites never living out of springs, as great almost as our Woodcocks, called *Herren-Schnepps*, because they are in comparison the Lords or chief of Snites, or that they are onely fit for Lords Tables, which *Gesner* therefore also termeth by the name of *Rusticula regalis*.

*Petricole*  
*Livia*  
*Columbe* } *Palumbes*  
                   *Turtures*.

*Wild-Doves* be especially four in number, *Rock-Doves*, *Stock-Doves*, *Ring-Doves*, and *Turtledoves*. *Rock-doves* breed upon Rocks by the Sea-side, but never far from Corny Downs, whether in Seed and Harvest-time they fly for meat, living all the year besides upon Mast and Ivy-berries. The other three sorts of Doves feed also upon Corn, Mast, Hawes, Juniper-berries, Ivy-berries, Hurtle-berries, and Holly-berries when they are ripe. *Marcus Cato* fatted young Ring-doves with Bean-meal made into paste with new milk; and *Didymus*, Turtledoves with bread steeped in Wine; which way they are made of excellent taste and nourishment, though also undieted they are good, being under half a years age. *Avicen* (contrary almost to the opinions of all

L:rei rustlic: 1:  
c:90:

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all other Writers) commendeth the flesh of Turtles <sup>Fen. 3 doct. 14 tract. 21.</sup> above all other, as being of a good nourishment, easily digested, quickning wit and memory, encreasing feed, and strengthening both stomach and guts exceeding well. But *Isaac* reproveth that opinion, unless it be understood only of young Turtles, or such as have been fed and fattened in the house by art, with moist and cooling nourishments: For otherwise (as he truly avoucheth) all manner of Wild-doves are so hot, hard, and dry, that they cannot prove of any indifferent nourishment.

### *Coturnices.*

*Quails* have gotten an ill name ever since *Pliny* accused them for eating of Hemlocks and Bear-foot; by reason whereof they breed cramps, trembling of the heart and finews; yea though *Hercules* loved them above all other meats, in so much that *Iolaus* fetcht him out of a swoond when he was cruelly wounded by *Typhon*, with the smell of a Quail; yet with much eating of them he fell into the falling-evil, which ever since hath been termed *Hercules's* sickness. *Avicen* thinketh that they bring cramps not onely by feeding on *Helleborus* and Hemlocks, but also from a natural inborn property. *Monardus* writeth thus of them; I allow not the flesh of Quails neither in the Spring nor Winter, not because the ancient Fathers of Physick do condemn them; but because reason is against them. For in the Spring and Summer time they are too dry, engendring rather melancholy then blood: In Autumn and Winter they are too moist; yea though they be fat, yet are they of small nourishment, causing loathing of stomach, and corruption of meat. *Baptista Fiera*, *Amatus Lusitanus*, yea *Avicen*, *Rhasis*, *Isaac* and *Galen* are of the same judgement; only *Arnoldus de Villa nova* in his Commentary upon the *Salern* School, affirmeth them in some Countries

Plin l. 10. c. 22  
Avicen Fen. 14  
tr. 3. c. 21.

Athen. l. 9. c.

15.

Loco citato.

L. 1. Epist. 8.



tries to be of fine substance, good juice, and easie digestion: Nay, *Kiranides* saith that their broth clenseth the kidneys, and their flesh nourisheth indifferently well. Were I here to give my censure, I would be of either side, and yet defend the truth likewise; for I nothing doubt but Quails flesh is bad (as Ducks flesh is) of its own nature, and heavy to be digested; nevertheless being taken young before they have eaten of unwholsome weeds, and fattred with pure Wheat, Hemp-seed, Coriander-seed and Milk (or Chalk-water instead of Milk) I make no question that their flesh is laudable, and may be counted a good and dainty meat.

And here by the way let us marvel at one thing, That Quails are generally forbidden because their flesh engendred the falling evil, and yet *Galen* commendeth their brains (the principal seat of that great evil) as an Antidore against the same. What need I write that when the *Israelites* loathed Manna, Quails were sent them as the best and daintiest meat of all other? And if some curious Paraphrast would therefore say it was the worst, because whilst the flesh was in their mouthes, many thousands of them fell in the Wilderness! We answer, That it was not through the badness of the food, but the naughtiness of their lusting and tempting God.

*Pluviales.*

*Plovers* feed upon no solid meat, and therefore being new, have no need of drawing; their meat is chiefly the scum or excrements of worms lying about their holes, or of worms themselves; yet are they of a very sweet, delicate, and fine flesh, being taken when they are fat in Winter-time; and the gray Plover is so highly esteemed, that this Proverb is raised of a curious and malecontented stomach; *A gray Plover cannot please him.* Yet to some the green Plover seemeth more nourishing, and

3: Euporist:

Nam: 1: v: 31:

to others the Lapwing, which indeed is savory and light of digestion, but nothing comparable to Plovers.

*Guculi.*

*Cuckoes* flesh, whilst it is a nestler, is by *Perot* highly extolled; but when once it comes to feed it self, it is ill relishing, hot, and leprous. *Gesner* asketh, How any man dare be so foolish or venturous as to eat of a Cuckoe, whose much spitting argueth a corrupt and excremental flesh; yet by experience we find the young ones to be good meat, yea *Pliny* and *Aristotle* preferre them for sweetness above most birds: And albeit the old ones feed filthily upon Dorrs, Beetels, and venomous spiders, yet the young one are fed by the Tirling, (their foster-dam) with gnats, flies, and red-worms, having no venomous nor bad quality.

*Fedoe.*

*Godwits* are known to be a fenny fowl, living with worms about Rivers banks, and nothing sweet or wholsom, till they have been fattred at home with pure corn; but a fat Godwit is so fine and light a meat, that Noblemen (yea and Merchants too by your leave) stick not to buy them at four nobles a dozen. *Lincolnshire* affordeth great plenty of them, elsewhere they are rare in *England* wheresoever I have travailed.

*Erythopodes & Glottides.*

*Redshanks* also and *Gluts* feed in the Fens upon red-seeds, bents, and worms, and are of no bad taste, nor evil nourishment.

*Ochropodes.*

*Smirings* live in watrish Copses with worms, and are a fine and delicate meat.

*Pici.*

*Pyes* or *Haggisses* feed upon flesh, eggs, worms and ants; their flesh is very hard and loathsome, unless they

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be very young, and then are they only the meat of poverty.

### *Graculi.*

*Jayes* feed upon akorns, beech-mast and worms, and never came into the number of good nourishments, because they have themselves, and procure unto others the falling-evil.

### *Pici Martii.*

Caël. l. 28. c. 2.  
antiq. lect.

Wood-Peckers are suspected of the like malignity, though they feed upon timber-worms, the most dainty dish, and most highly esteemed amongst the *Romans* and *Phrygians*.

### *Orioli.*

*Witwols* are of excellent good nourishment, feeding upon bees, flies, snails, cherries, plums, and all manner of good fruit.

### *Arquatula terrestres.*

*Stonechatters* feed as they do, and are of a very good taste and juice.

### *Ispida.*

The *Kings-fisher* feedeth most upon water-worms, and little fishes, and is of a bad relish, and worse nourishment.

### *Coccothraustes.*

The *Clothbird* (called sometimes a Smatch, or an Arling) is as big almost as a Thrush, feeding chiefly upon cherries, and cherry-kernels.

### *Nucifraga.*

The *Nope* feedeth upon mast, nuts, and cherreis.

### *Sitta.*

So also doth the little Pyot, which we call a *Nutjobber*.

### *Upupa.*

Epist ad Gesn.

*Houpes* were not thought by *Dr. Turner* to be found in

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in *England*, yet I saw Mr. Serjeant *Goodrons* kill of them in *Charingdon Park*, when he did very skilfully and happily cure my Lord of *Pembroke* at *Ivychurch*; they feed upon hurtle-berries, and worms, but delight to feed most upon graves, and mans dung, and stinking soile; wherefore they deserve to be counted very unwholsom.

### *Turdi & Turdela Anglicana.*

*Thrushes* and *Navisses* feed most upon hawes, sloes, mistle-berries, and privot-berries; which being lean, deserve (as *Quintus Curtius* used them at *Cæsars Table*) to be flung out at the windows; but being young, fat, and in season, and by cunning drawing rid of their gall, they deserve the nourishing in *Lucullus Cages*, and to be commended by Physicians to *Pompey's Table* for a most wholsom meat.

### *Turdi Exotici.*

*Feldefares* are of the like feed, and give (almost) as good nourishment, yea better, when Juniper-berries be ripe, for then all their flesh is perfumed with the scent thereof.

### *Merula.*

*Blackbirds* are preferred by *Baptist Fiera* farre before *Thrushes*, *Throstels* or *Feldefares*, as being nothing so strong, hot, nor bitter; *Trallianus* commendeth all alike. Their feed is on little grasshoppers, worms, hurtle-berries, juniper-berries, ivy-berries, bay-berries, and hawes; they are suspected to be a melancholick meat, because they be never found but alone and solitary, whereupon the Latines call them *Merulas*, that is to say, *Solitarians*.

### *Sturni.*

*Stares*-flesh is dry and sanery, and good against all poyson, if *Kiranides* be not mistaken. *Galen* in one place compares them for goodness, with Partridge, Thrush and Blackbirds; in another place he dispraiseth them as much.

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much for their ill juce, hard digestion, and bad nourishment; which nevertheless are both true, that being understood of young Stares, fed with wholefom meat, this of old stares, who delight to feed of unwholefom meat as well as wholefome, namely hemlocks, dwale, and such like. Amongst this treatise of the greater sort of Land-birds, I had almost forgotten Owles, Rookes, Crowes, and Cadeffes.

### *Noctue.*

Concerning *Owles*, when they be once old, they feed upon Mice, Frogs, Grasshoppers and all kind of flesh. Rabbi *Moses* in his Aphorisms saith, that the flesh of young Owles is dainty and good, strengthening the mind and diverting melancholie and madness: yea I have heard certain noble men and gentlemen avouch, that no young Cuckoe or Partridge is a finer meat.

### *Corvi Leguminales.*

Rooks cannot be ill meat when they are young, for they feed chiefly upon pure corn; but their skin is tough, black, and bitter.

### *Corvus.*

Monedula.

The carrion *Crow* is generally condemned, and worthily despised of all men: As also the *Cadeffe* or *Faddaw*, which is not more unhappy in conditions, then bad of nourishment.

Now we are come to treat of small Birds of the land, which we will divide according to the order of the Alphabet: having first admonished you, that no small Birds must be overmuch sodden, or dry roasted: for then their nourishing moisture is soon taken out; neither are they to be given to strong stomachs, lest they be converted into choler, when else they would wholly turn into good blood. Finally, young Birds must not hang long before they be dressed; for they are of an airy substance

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stance which will soon be evaporated. But let us consider every one particularly in his place.

### *Montifringilla.*

*Bramblings* are a kind of small Birds, feeding chiefly upon seeds, flosses, and hawthorne kernels.

### *Rubetra.*

*Buntings* feed chiefly upon little worms.

### *Pyrrhacia.*

*Bulfinches* feed not onely upon little worms, but also upon hempseed, and the blossoms of peare-plums and apple-trees.

### *Citrinella.*

*Citrinels* or straw-coloured Finges, be very small Birds, feeding chiefly of white and black poppy seed, but especially of the wild-poppy called *Red-weed*.

### *Certhia.*

*Creepers* seem to be a kind of Titmife, living upon the worms which engender in and betwixt the barks of Trees.

### *Fringilla.*

Finches for the most part live upon seeds, especially the *Goldfinch*, which refuseth to eat of any thing else. *Acanthis.*

### *Acanthis Atlantica.*

So also doth the *Canarie Finch* or *fiskin*, yet the Bullfinch in hunger feeds upon small worms; and the Greenfinch upon horsefodging, and nuts in frosty weather. *Chloris.*

### *Alauda.*

*Larkes* are of three sorts: Field Larks, Wood Larks, and Heath Larks. The first sort feeds upon corn seeds and worms. The second chiefly upon worms. The third upon worms and heath seed. Some of each sort are high crested like a lapwing, others uncrested which are counted the more wholefom. Their temperament is hot and dry in the second degree, unless they be young and

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and fat, and then they scarce exceed the first degree. *Galen* and *Rhasis* write, that as their broth looseneth, so their flesh bindeth the belly.

### *Linaria.*

*Linnets* feed chiefly upon flax seed: but for a need they eat also the seed of hemp and thistles.

### *Apodes.*

*Martinets* are either smooth or hairy legg'd: for neither of them have perfect feet, but stumps instead of feet. *Baptista Fiera* in his treatise of Birds exclaimeth against them, and calleth them beggars meat: engendring most hot and feverous blood, fitter to be eaten as a medicin to quicken eyesight and memory, then as a wholesome or nourishing meat; but being taken when they are new fledg'd, experience warranteth them a dainty and good meat, except they be over roasted.

### *Luscinia.*

*Nightingales* as *Martial* said, are nothing worth when their breath is departed; for as they feed filthily in the fields upon spiders and ants, so their flesh is unwholesome at the table.

### *Pari majores.*

*Oxeys* or great Titmife, feed (as ordinary Titmife do) upon caterpillars, blossoms of Trees, bark worms and flies; but their flesh is unwholesome.

### *Rubecula.*

*Robin-red-breasts* feed upon bees, flies, gnats, walnuts, nuts, and crums of bread; and are esteemed a light and good meat.

### *Passeres.*

*Sparrows* of the house, feed commonly on the best Corn. They are hot and dry almost in the third degree: engendring hot and aguish blood. The best are the youngest, fattest, and wildest. *Trallianus* commends lean

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lean Sparrows only to such as are sick of the Tympanie: and young Cock-sparrows flesh (as well as their stones and brains) to such as be cold of nature, and unable to *Venus* sports. *Halyabbas* willett such men to mince young cock-sparrows with eggs and onions, and to eat them in a gally-mawfry: which perhaps you may find a better medicin, then *Dr. Iulius* his bottle, that is said to have cost twenty pound a pint, but the red and hedg Sparrows feed ill, and are both unwholesome.

5. Theor. c. 22:

Troglodyta.

### *Hirundines.*

*Swallows* (be they either house Swallows or banck Swallows) are of the nature and operation of Martlets, but that they are esteemed the hotter of both.

### *Curruca.*

The *Titling*, *Cucknel*, or *unfortunate Nurse* (for the Cuckoe ever lays his egg in the Titlings nest) feeds upon gnats, flies, and worms; it is a very hot bird, coming in and going out with the Nightingale, but of a delicate taste

### *Pari.*

*Titmife* are of divers shapes with us in England; some be long, others be very short tailed: some have black heads, some blew, some green, some plain, and some copped: all of them feed but ill, and nourish worse.

### *Motacilla.*

*Wagtails* live upon flies, worms, and fat earth, being no bad meat whilst they are young, unless some because their tail is ever trembling, shall therefore divine that they are ill for the shaking Palsey.

### *Reguli.*

*Wrens* feed finely, & sometimes fill themselves so full of little flies, that their bellies are like to burst. Their flesh being salted cureth Strangullions and the stone not confirmed; but no man ever wrote that they give good nourishment.

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*Gallus.*

*Yellow Hammers* feed (as the most part of *Titmouse*) off seeds and grain; namely the seeds of white and red roses, poppy, burs, thistles, succory and endive, &c. In the winter time being fat, they are counted wholesome: at other times they are lean and also bitter.

## CHAP. XII.

*Of the flesh of wild Fowl, abiding and feeding chiefly upon the waters.*

*Cygni Sylvestres.*

**O**F all water fowl, the wild *Swan* is the biggest and fairest in outward shew: but (as I said of tame Swans) it resembleth a hypocrite, for his flesh is black, melancholick, and hard of digestion, though not so hard as the tame, by reason of his much flying.

*Anseres Sylvestres.*

*Wild Geese* are for the same reason better then tame, for their high and long flight breedeth tenderness of body, and expelleth many gross and heavy vapors; but of all other the *Bergander* is the best and lightest.

*Vulpantieres.*

*Anates ferae.*

*Wild Ducks* feed chiefly upon a green narrow-leaved grass (called therefore Ducks grass by *Crescentius*) which lieth upon the waters in moors, ponds, and plashe all winter long: but they eat likewise the leaves, seeds, and roots of other waterplants, and also worms, spawn of fishes and frogs, young sedge, fat mud, waterspiders, and all venomous and foul things; they are no less lecherous then

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then *Cock-Sparrows*, who, as by often treading, they kill themselves and live not till they be two years old, so wild *Drakes* by often treading kill their Hens.

*Anates muscaria.*

But there is a kind of wilde Duck, called *Anas muscaria* because it eats nothing but flies: which is of as wholesome and good nourishment, as the other is bad and heavy of digestion.

*Branta.*

*Barnicles* both breed unnaturally by corruption, and taste very unfavoury. Poor men eat them, rich men hate them, and wise men reject them when they have other meat.

*Querquedula.*

*Teales* and *Widgins* feed alike upon worms, herbs, roots and seeds, commonly they are very fat and sweet of taste, much to be esteemed above wild-Ducks or Geese, yet suspected of ill juice by many Authors.

*Totani.*

*Pool-Snites* live wholly upon fish, and therefore have a strong and uncouth relish.

*Merganser.*

*Shell-drakes*, or the Ducks of Italy, are of most pleasant taste, feeding purely themselves, and us as strongly, sometimes they wax so fat, that their feathers being pul'd off, their body hath weighed twelve pound weight.

Gen. 3. de avib.

*Urinatrices.*

*Divers* feed most upon reeds and reed roots, and cad-dis-worms breeding in them.

*Scarboides.*

Such likewise is the *Dobchicks* food; but it is of a strong smell, and fatter and tenderer then the most part of fowls that be clove-footed.

## Of the Flesh of Wild-Fowl,

### *Fulica.*

*Coots* feed upon reeds, mud, grass, little snails, and small fishes, they are of a strong and muddy flavour, best in Autumne, but never wholesome.

### *Nigrita.*

*Boscæles.*

*Moor-cocks* and *Moor-hens*, as also *Pocards*, be of the like nature with *Coots*; save that a fat *Pocard* is counted a dainty, though not a wholesome meat.

### *Pici marini.*

*Epist ad Gesn.*

*Sea-pies* as Dr. *Cajus* writeth, resemble other *Pies* in colour, but they have whole feet like water fowl; they feed upon spawn, frogs, and frie of fish, and are but of a bad taste.

### *Mergi.*

*Cormorants*, be they gray or black, feed most of fish and frogs, but especially of Eels; and relish badly.

### *Arquata.*

*Curlines* feed wholesomely upon cockles, crenisses, muscles, and perwinkles; which maketh them to have no ill taste, and to be counted restorative amongst the French, if they be fat.

### *Gulones albi & Cinerei.*

*Phalacrocoracæ.*

*White Gulls*, *Gray-Gulls*, and *Black-Gulls* (commonly termed by the name of *Plungers* and *Water-Crows*) are rejected of every man as a fishy meat; nevertheless being fed at home with new curds and good corn till they be fat, you shall seldome taste of a lighter or better meat.

### *Puffina Britannica.*

*Puffins* being Birds and no Birds, that is to say Birds in-shew and fish in substance, or (as one may justly call them) feathered fishes, are of ill taste and worse digestion; how dainty so ever they seem to strange appetites, and are permitted by Popes to be eaten in Lent.

### *Erythra-*

## Feeding upon the water.

### *Erythropodes.*

*Redlings* or *Water-Redshanks* feed as *Water-railes* do, and be of the like nourishment.

### *Ralla aquatica.*

*Water-railes* are preferred in Italy before *Thrushes* or *Quails*, they feed upon water-snails and water-flies, and the worms breeding in the roots of reeds: They be very sweet and pleasant of taste, giving also a fine and wholesome nourishment.

### *Lari.*

*Sea-mews* and *Sea-cobs* feed upon garbage and fish, though therefore an unclean and bad meat; but being fattened (as *Gulls* use to be) they alter their ill nature, and become good.

### *Platea.*

*Shovelars* feed most commonly upon the Sea coast upon cockles and Shell-fish, being taken home and dieted with new garbage and good meat, they are nothing inferior to fattened *Gulls*.

## CHAP

## CHAP. XIII.

*Of the Inwards and Outwards both of Beasts and Birds.*

Ala mala,  
Coxa noxa,  
Crura dnra,  
Cropium dubium,  
Collum bonum.

**H**AVING hitherto spoken of the Flesh of Beasts and Fowls, it remaineth now to speak of those parts which are not properly flesh, but either of another, or a mingled nature: Namely, their Fat, Marrow, Brains, Lungs, Livers, Tripes, Stomacks, &c. together with their Eyes, Ears, Noses, Feet, Pinions, Tails, Rumps, Udders, Stones, and Skins: whereof I will write in order.

*Fat.*

Fat of Beasts, as it was forbidden the *Israelites* by God himself, for some cause unto himself best known; so there be many reasons to perswade us not to eat of the same: For it takes away appetite, gluts the stomach, hardly digesteth, turneth wholly to excrements, and decayeth the retentive powers, especially if it be the fat of greater Beasts, or the greater sort of Birds: For the fat of Rabet-suckers, and little Birds, and small Chickens, is not discommendable, because it is soon and lightly overcome of an indifferent stomach. Of fat Beasts and Birds notwithstanding, the lean is sweetest (so they be not exceeding fat through cramming, but upon their own feeding) by reason that it is basted and suppled with the oyliness thereof, and made both tender and of good relish. Wherefore let some commend lard and fat bruise never so much, and slap it up as greedily as they list, yet they will reward us in the end with many

*of Beasts and Birds.*

many diseases, unless their stomachs be exceeding strong and good.

*Marrow.*

*Marrow* is the finest part or (as it were) the sweat of fat, secretly conveyed into bones: Sweet, unctuous, and pleasant of taste, nourishing them whose bodies be dry; and stomachs able to digest it. It is sod usually with Capons, Cockrels, and Hens in a nourishing white broth, and also dainty pies be made thereof: but I have known many men to have surfeited of them, and therefore I dare not generally allow of Marrow. Of all Marrows, I find the Marrow of a Deer easiest to digest, next of a young Mutton, and Beef Marrow to be the heaviest. The Marrow of a Goat is very offensive, and the Marrow of Lambs or Calves are not good, because they are crude, bloody, and imperfect for want of age.

*Brains.*

The *Egyptians* thought it a capital offence to eat the Head of any thing, for the Brains-sake, wherein they thought the soul of every living thing to be chiefly placed. And *Plutarch* saith, that many things were thought delicate in his time, which no man before desired or dared to taste; as the *Brains* of Birds and Beasts. How abject a thing Brains were in old time, it appeareth in *Ulysses* scoffing of *Agamemnon*, comparing him with a Calves Brain, as with a most abject and vile thing, which all men cast away. And verily *Brains* for the most part are exceeding phlegmatick, of gross juice, hard passage, slow concoction, great heaviness, and so offensive to the stomach, that being eaten last, or with any fat meat, they trouble the same exceedingly, and procure vomit: wherefore we doe well to eat the brains of Calves, Lambs, Kids, and Pigs, at the beginning of Dinner or Supper, for were they eaten last (through their unctuous and superfluous

Macr. 3. Satur.

lib. cap. 37.

perfluous moisture) we should bring up all. Likewise I commend the toasting of Piggs brains at the fire (being the moistest of all other) the thorough roasting of Hares brains and Rabbits brains; and the mingling of sage, salt, pepper, and Vinegar with Calves brains.

Concerning the brains of Birds, none are absolutely commendable, but of such fowl as be of a temperate constitution, as Cocks, Chickens, Capons, Pullets, Partridge and Pheasant. Also the brains of roasted Woodcocks, and Snites, and Blackbirds, and all small birds are counted wholesom; but the brains of great birds, and water-fowl, and Pigeons, and all sorts of Wild-doves, are counted by the old and learned *Arabians* very dangerous: Only Quails brains are commended by *Galen*, against the falling sickness, and Cranes brains against the Hemorrhoids.

#### Tongues.

The *Tongues* of Beasts seem to be wholly of a fleshy substance: Which if we deny not because it is full of muscles, yet verily the flesh thereof is more spongy and oily then of any flesh besides. *Aesop* and *Thales* called Tongues the best and the worst part of the body; but as an Asses bones make the sweetest Regal-pipes of all others, though the living Ass be least musical; so let the living Tongues of any Beasts be never so bad, yet they are without comparison the sweetest meat of all others, when they are dead and drest: For the Tongues of Beasts are soft, temperate, light, moist and spongy, never faulty of themselves, but marred oftentimes by miscooke-ry. As for Birds Tongues, they are generally exceeding dry, hard, and gristly (Parots tongues excepted) neither could I ever find any cause (but because a curious and sumptuous fool would have it so) why *Helioagabalus* should have pies made of Nightingales Tongues.

*Chine.*

Avenz. 1. & 2.  
Theisfir.  
Gal. 4. Eupor.  
Gal de comp.  
in sect. loc.

Diocl. in 7. sap.  
Conv.

#### Chine-Marrow.

*Pith-Marrow*, running all along from the hinder brain (whereof no doubt it is a portion) to the end of the back-bone or chine of beasts, is no doubt much harder and drier then the brain it self, especially towards the further end of the back; which driness makes it less loathsome to the stomach then brains are; yea furthermore it strengtheneth that body which is able to concoct it. Many are of opinion that Cawdles made strong with the pith of a Steer, and yolks of new-laid eggs, do by a secret property restore nature, and recover the weakness of loyns caused by venery. *Montagnana* maketh a singular confection of divers marrows to that purpose, which I will not set down in English, lest wantons be too bold to follow their follies.

#### Hearts.

*Hearts* of all living creatures, whilst life endureth, are most active and effectual to many purposes; but after death there is no part of less use, nor less nourishment. Yea they are harder of digestion then any entrail, concocted with no small difficulty, though chosen from the youngest and tenderest sort of fowls or beasts: Yet if any do overcome them, they give no weak nor bad nourishment.

Gal. 3 de anim.  
fac.

#### Lungs.

*Lungs* of beasts are softer then the heart, liver, kidneys and spleens; easier therefore of concoction, though of a more phlegmatick and froathy substance. *Tacitus* commendeth them greatly to young men sick of hot agues, because they both temper their hot and dry disposition, as also for that they be light, and soon concocted. But he saith, that therefore they are ill for strong and labouring men, whom so light a meat cannot sufficiently nourish, but is more likely to putrify in their sto-

Isaac. Jud. de  
part. diez.

Q

macks.



Gal. 3. de al. m.  
fac.

macks. The Lungs of Foxes are no wholesome meat, but rather medicin to fore lungs.

*Livers.*

*Livers* of all beasts give but gross nourishment, and are hardly concocted, and of slow passage; unless it be of sucklings, or of young swine fed with pure meat. The *Livers* of tame fowl, as Hens, Capons, chickens, ducklings and geese, fattened with wholesome and white meat, please the taste, clear the eye-sight, agree with the stomach, and encrease blood. *Cranes Livers* sod in the broth of cicers assuage the pain of the back and kidneys, but they are of a small and bad nourishment. The *Livers* of Larks and Snites are very sweet and restorative, as also of a Woodcock, which hath of all other birds (for proportion of his body) the greatest Liver.

*Tripes.*

*Stomacks, Paunches, and Guts* of Beasts, are far harder in substance than their flesh, requiring much time ere they can be concocted, deserving scarce the name of meat, because they give so little nourishment, and so much excrement. Yea all tripes and chitterlings made of elder beasts (be they oxen, swine, or deer) though accidentally through fowling they procure appetite, yet naturally they are foul and unwholesome meat, engendering scabs, itches, and leprosy, and other filthy diseases like themselves. Yet the taste of tripes did seem so delicate to the *Romans*, that they often killed oxen for the tripes sake, not caring what became of the flesh; till such time as their licentious appetite was bridled by banishment if any should attempt the like again. But the maws or gizzards of Hens, Capons, Chickens, and Geese especially, are both tender and pulpy, and are supposed extraordinarily to corroborate the stomach. So likewise the guts of Larks, Woodcocks, and Snites, give no bad nourishment,

Plut. de es.  
sacra.

nourishment, being presently roasted as soon as the birds be taken.

*Milts.*

*Spleens* of beasts give an unpleasant taste and a worse nourishment: and no marvel, for if livers, being the fountains of blood, be of hard and unwholesome juice, how can spleens (the sinks and sponges of the liver) prove wholesome meat? Onely such a hoggs spleen is commended, which hath fed long upon Tamarisk, whereby all gross, soure, and melancholick humours have been consumed in it. *Paracelsus* is the first that ever commended an Oxes spleen, as available to hasten the courses of women. I. de Magister.

*Kidneys* of beasts (for birds have none, the Bat excepted, which also hath breasts and giveth milk) be of a middle temper betwixt flesh and kernels, of hard concoction and ill juice, especially in the greater sorts of beasts; alwaies keeping a smack of that which passeth through them, and being too strong for most stomachs; the kidneys of sucking Lambs, Calves, Piggs, and Kids, are the tenderest and the best, but when they have left sucking they are all too rank. Pl. l. 10. c. 64.

*Kernels and Sweet-breasts*

*Kernels* of Beasts, especially such as lye about the throat and breast of sucking Calves, Kids and Lambs, are a very good meat being well digested, drawing neer to the nourishment of flesh; but if they be not well digested, they breed raw and flegmatick humours. Our Countrymen do well first to roast and then to boil the sweet-bread of beasts; for thereby all superfluous moisture is consumed. Kernels of fowls lye chiefly about the rump on either side thereof, and are (as many take it) very restorative. Gal. 3. de al. fa. cap. 6.

*The Matrix.*

The *matrix* of beasts, yea of a barren Doe so highly esteemed, is but a sinewy and hard substance, slow of digestion and little nourishment.

*Eyes.*

*Eyes* of young beasts and young birds are not unwholesome, being separated from their skins, fat, balls, and humours; for then nothing remaineth but a sweet tender and muscous flesh, which is very easie of digestion.

*Ears, Snouts and Lips.*

The *Ears, Snouts* and *Lips* of beasts being bloudless and of a sinewy nature, are more watrish, viscus, and flegmatick, then that they may be commended for any good or indifferent nourishment.

*Pinions and Feet.*

The *Pinions* of birds, and the feet of beasts are of like disposition; yet the pinions of geese, hens, capons, and chickens are of good nourishment: and so are the feet of young hogs, pigs, Lambs and Calves; yea also a tender Cow-heel is counted restorative; and *Heliogabalus* the Emperour amongst his most dainty and lustful dishes made Pies of Cocks-combs, Cock-stones, Nightingales tongues, and Camels heels, as *Lampridius* writeth. *Galen* also for men sick of agues boild Piggs-pettitoes in barly water, whereby each was bettered by the other: the *Ptisān* making them the more tender, & they making the *Ptisān* more nourishing and agreeable to the stomach. That sodden Geese feet were restorative, *Messalinus Cotta* by trial found out, if *Pliny* may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Physitians, yea of *Dr. Isaac* himself, to be hard of digestion. First, because they are so far distant from the fountain of heat. Secondly because they are most

3, de alim fac.

Plin. l. b. 10:  
cap. 22.

most of a sinewy constitution; to which if a third had been added, that they are but covers of a close-stool, perhaps is arguments would have been of some indifferent weight: For indeed the farther any part is from the heart, it is fed and nourished with the more fine and temperate blood; also the extremities or ends of sinews are of strong wholesome and good nourishment; but as for the Tails and Rumps of Beasts, it is indifferently mingled of flesh, sinews and fat; so that the very Anatomy of them shews them to be a meat agreeable to all stomachs; and verily whosoever hath eaten of a pye made onely of Mutton Rumps, cannot but confess it a light wholesom and good nourishment. The Rumps of Birds are correspondent, having kernels instead of flesh; but when they are too fat, they overclog and cloy the stomach.

*Udders.*

The *Udders* of milch beasts (as Kine, Ewes, Does, and She-goats) are a laudable taste, and better then Tripes, because they are of a more fleshy nature. Lean Udders must be sod tender in fat broth; fat Udders may be sod alone; each of them need first a little corning with salt, being naturally of a flegmatick and moist substance.

*Stones.*

The *Stones* of a Bore work marvels (saith *Pissanellus*) lib. c. 8. & poru. in decayed bodies, stirring up lust through abundance of seed, gathered by superfluous and ranck nourishment. Indeed when Bucks and Stags are ready for the rut, their stones and pisels are taken for the like purpose: as for the stones of young Cocks, Pheasants, Drakes, Partridges, and Sparrows, it were a world to write how highly they are esteemed. *Averrhois* thinks that the stones of a young Cock, being kept long in good feeding

Capi vaccius

ing and separated from his Hens, do every day add so much flesh unto our bodies, as the stones themselves are in weight. *Avicen* as much esteemeth Cock-sparrowes stones, or rather more. But the Paduan Doctors (but especially Doctor *Calves-head*) giveth that faculty to the stones of Pheasants and Partridges above all others.

*Skin.*

The *Skins* of Beasts, yea of a roasted Pig is so far from nourishing, that it can hardly be well digested of a strong stomach. Some Birds are sodden or roasted without their skins, because they are black and bitter (as Rooks, Dawes, Cootes, and Moor-hens) and howsoever others are spared, yet the skin of no Bird turneth to nourishment, but rather to ill humours or filthy excrements. Nay the very skin of an egg, of a nut, an almond, a prune, a raisen, or a corrin, and generally of all fruit, is so far from nourishing, that it cometh out of the strongest mans body (either whole or broken) as it went in.

## CHAP.

## CHAP. XIII.

*Of Milk.*

FORasmuch as childrens stomachs, and old mens bodies, and consumed mens natures be so weak, that not onely all flesh and fish, but also the fruits of the earth are burdensome to their tender and weak bowels: God tending the growing of the one, the preservation of the other, and the restoring of the third, hath therefore appointed Milk; which the youngest child, the weariest old man, and such as sickness hath consumed may easily digest. If we would define or describe what Milk is, it seemeth to be nothing but white blood, or rather the abundant part of blood, whited in the breasts of such creatures as are ordained by nature to give suck, appointed properly for children and sucking little ones, but accidentally for all men, sick either of consuming diseases or old age. That womens Milk is fittest for young children, it may easily be proved by the course of nature, which converteth the superfluity of blood in a woman bearing her child within her to the breasts, for no other purpose, then that she should nourish her own babe. For truly nothing is so unperfect, defectuous, naked, deformed, and filthy as a man, when he is newly born into the world through a strait and outstretched passage; defiled with blood, replenished with corruption, more like to a slain then a living creature, whom no body would vouchsafe to take up and look on, much less to wash, kiss, and embrace it, had not nature inspired an inward love in the mother towards her own, and in such as be the mothers friends.

Hence

Hence it cometh that mothers yet hot & sweating with travail, trembling still for their many and extream throws, forget not their new-born Babes, but smile upon them in their greatest weakness, heaping labour upon labour, changing the nights trouble with the dayes unquietness; suffering it to taste no other milk, then that wherewith in their bellies it was maintained. This doth a kind and natural mother (if she be of a sound and indifferent strong constitution) for her child; and thus did *Eve*, *Sara*, *Rebecca*, and *Rachel*; yea all women which truly loved their children, and were both able and willing to feed their own. There be many reasons why mothers should be afraid to commit their children to strange women. First because no Milk can be so natural unto them as their own. Secondly because it is to be feared, lest their children may draw ill qualities from their Nurfes both of body and mind, as it fell out in *Jupiter*, whom whilst his Mother committed to *Aega* (*Olen*s daughter and *Pans* wife) to be nursed by her, the Country woman living only upon goats milk, could not but be of a strong lascivious nature, which left such an impression in the child, that growing once to the age of a stripling, he was in love with every fair wench, lay with his own Sister, forced his own Neices, left no fair woman unassaulted, if either by gold, or entreaty, or craft, and transforming himself he could obtain her love. Nay when he was full of womens company, he loved boys and abused himself unnaturally in companying with beasts. The like also is recorded of *Aegysthus*, who being fed in a Shepherds Cottage only with goats Milk, waxed thereupon so goatish and lecherous, that he defiled not onely *Agamemnons* bed, but also neighed (in a manner) at every mans wife.

Nevertheless if the Mothers weakness be such that she

Ex Higyno.

Ovid. in rem.  
amor.

she cannot, or her frowardness such, that she will not nurse her own Child; then another must be taken suitable to the Childs constitution: for a fine and dainty Child requireth a Nurse like to it self; and the Child of strong and clownish Parents, must have a Nurse of a strong and clownish Diet. For as Lambs sucking she-goats bear coarse wool, and Kids sucking Ewes bear soft hair, so fine Children degenerate by gross womans milk, losing or lessning that excellency of nature, wit, and complexion, which from their Parents they first obtained. Neither is womens Milk best onely for young and tender infants, but also for men and women of riper years, fallen by age or by sickness into compositions.

Best I mean in the way of nourishment, for otherwise Asses Milk is best, for some Cowes, Milk and for others <sup>Beasts milk:</sup> Goats milk, because the one cleanses, the other loosens, and the third strengtheneth more then the rest. *Goats milk* is also better for weak stomachs, because they feed on boughs more then grass. *Sheeps-milk* is sweeter, thicker and more nourishing, yet less agreeable to the stomach, because it is fatter. *Cows-milk* is most medicinable, because with us it looseth the body, though in *Arcadia* it stayeth the belly, and cureth consumptions better then any other milk. <sup>Plin. l. 6. c. 30.</sup> Finally the milk of any beast chewing the cud (as Goats, Sheep, and Kine) is very ill for rhumes, mours, coughes, fevers, headache, stoppings and inflammations of any inward part; for sore eyes also, and shaking of sinews. *Avicen* saith, that their Milk is hurtfull to young men, because they are cholericke; to sore eyes, headaches, agues, and rhumes, because it is full of vapors: to convulsions and cramps, by reason of repletion: to resolution or palsies, by over moistning; to the stone and obstructions, because the cheefy part of it is very gross.

Of Beasts not chewing the Cud, Camels milk is the sweetest

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sweetest and thinnest of all other; Mares milk the next, and Asses milk of a middle temper: not so thin, but that it nourisheth much; nor so thick, as that easily it will curdle. All milk is thinnest in the Spring, and thickest in Sommer, because then the wheyish part is resolved by sweat; and all meats then obtain a dryer faculty.

*Signes of the best Milk.*

There be four wayes in women and beasts to know the most nourishing and substantial milk: namely by the colour, smell, consistence, and taste. For the best milk is of a pearl colour, neither blue, transparent, nor gray, but white clear and confused; the consistence of it is neither thin nor thick, hanging like a row of pearls upon ones nail (if it be milked on it) not overhastily running off. In taste it is not soure, bitter, salt, sweet, sharp, nor strong, but sweet yet not in excess, and pleasant after an extraordinary kind of pleasantness: yet *Galen* affirmeth, that if milk could be tasted when it is first concocted in the veins and breasts, it would seem sweeter then hony it self.

The smell likewise of it is pure and fragrant, though proper to it self, and void of loathsomeness.

*Causes of good Milk.*

Also it is much material to the goodness of milk, to have speciall regard to the Diet of those creatures whose milk we use, or chuse for our children. *Galen* reporteth that a friends child of his, having lost his good Nurse by an untimely death, was put out to another: who in time of death being forced to feed chiefly upon fruit, and roots, and Acorne bread, infected her child (as she her self was infected) with much greivous and filthy scabs. And I pray you what else is the cause, that many children nursed in the Country are so subject to frets, sharpness of urine and the stone; but that their Nurses

for

4 de fac. simpl.  
cap. 17.

for the most part eat rye bread strong of the leaven, and hard cheese, and drink nothing but muddy and new Ale: It is also recorded, that a young man sick of a Consumption, used the milk of a goat to his great good, so long as it fed in his own field; but afterward feeding in another field where store of Scammony grew, and some wild spurge, he fell into a deadly scowring and felt no nourishment.

Furthermore care is to be taken of their health, that give us milk; for as an unclean and pocky nurse (which woful experience dayly proveth) infecteth most sound and lively children; so likewise a clean sound and healthful nurse recovereth a sickly and impotent child. Nay (which is more) no man can justly doubt, that a childs mind is answerable to his nurses milk and manners; for what made *Iupiter* and *Aegyptus* so lecherous, but that they were chiefly fed with goats milk? What made *Romulus* and *Polyphemus* so cruel, but that they were nursed by She-wolves? What made *Pelias* (*Tyrus* and *Neptunus* son) so brutish, but that he was nursed by an unhappy mare? Is it any marvel also, that *Giles* the Abbot (as the Saint-register writeth) continued so long the love of a solitary life in woods and deserts when three years together he sucked a Doe? What made Dr. *Cajus* in his last sickness so peevish and so full of frets at Cambridge, when he sucked one woman (whom I spare to name) froward of conditions and of bad diet; and contrariwise so quiet and well, when he sucked another of contrary disposition: verily the diversity of their milks and conditions, which being contrary one to the other, wrought also in him that sucked them contrary effects.

Now having shewed what milk is best, and how to be chosen, let us consider how it is to be taken and used

Politianus in  
Nutricia.

Syl. p. c. l. 14  
Aelian. lib. 12.  
var. hist.

Marculus. lib.  
+ cap. 21

Jo. Mat. a Grad.  
c. de appetitu.

Athen. l. 2. c. 2  
Guagninus in  
Tarr.  
Cæll. l. b. 28.  
cap. 2. A. L.

of us. First therefore if any naturally loath it (as *Pertrus Aponensis* did from the day of his birth) it cannot possibly give him any good nourishment, but perhaps very much hurt in offending nature. If contrariwise any with *Philinus* love nothing else, or with the poor *Bizanians* can get no other meat, or with the *Tartarians* and *Arabians* feed most often and willingly on milk: let them all remember these three lessons.

*How Milk is to be eaten and used, in time of health.*

First that they drink or eat the milk of no horned beast unsudden, for so will it not easily curdle nor engender wind: but Womens milk, Asses milk, and Mares milk, need no other fire to prepare it, for it will never curdle into any hard substance. Secondly to be sure that milk shall not curdle, season it with salt, sugar, or hony, and neither drink any wine or soure thing upon it, nor mingle it with other meats, but eat it upon an empty stomach, and fast an hour after it. Thirdly exercise not presently upon it, neither sleep upon any milk taken from beasts chewing the cud, and when you have eaten it wash your teeth clean, for there is no greater enemy unto them then milk it self, which therefore nature hath chiefly ordained for them, who never had or have lost their teeth. And truly (as *Marcellus Ficinus* noteth) Milk is not to be used of young men, who have sound teeth given them for stronger meat, but of such as either have none at all, or very few and weak ones; or though they have strong teeth, want ability and strength to set them a grinding as it falleth out in them that are fallen into Fever Hecticks. Wherefore when *Poppæa* wife to *Domitianus Nero* carried 500 the Asses (shod with gold) continually about with her, to bath her body in their milk once a week, and to drink of it every day, to make her skin clear and smooth without wrinkles: she

Lib. de san. tu.

plin l. 1. c. 41:

she left it rather a monument of her pride, then a memorial of her wisdom, for nature taught her a better meat, though Art could not appoint her a finer Bath. If she had taken it (as the *Arcadians* do Cow-milk) in the spring time onely, for a month or six weeks together once in the morning, to cleanse and purge the body of bad humours, it had been good and warrantable by physick: but to use it continually in health could not less corrupt her, then Goats milk did my Lady *Penruddock*, of whose cruel and terrible end, caused by the least worms of all other, perpetually engendred betwixt the skin and the flesh, through superfluity of nourishment arising from the long continuance of Goats milk, I will not here rehearse, it being fresh enough in their memories that best knew her & most loved her. The like may I say of Cow milk so generally used of us, that being now and then taken of sound men (not subject nor dis tempered with hot diseases) it nourisheth plentifully, encreaseth the brain, fatteneth the body, restoreth flesh, asswageth sharpness of urine, giveth the face a lively and good colour, encreaseth lust, keepeth the body soluble, ceaseth extreame coughing, and openeth the breast; as for children and old men they may use it daily without offence, yea rather for their good and great benefit.

*What Milk is best in sickness and consumptions.*

*Concerning them that be sick.* There are few diseases to which milk is not offensive being inwardly taken, except the Consumptions of the solid parts called *Marasmus*, the Consumption of flesh, called *Atrophia*, and the Consumption of the lungs and breathing parts called *Phthisis*. For recovery of the first, Cammels milk is preferred before all others, because it is most moist and thin. The second sort is best recovered by sucking milk from a womans breast, as most familiar to our livers and blood.

Jo. Mat. a Grad.  
c. de appetitu.

Athen. l. 2. c. 2  
Guagninus in  
Tart.  
Cæli l. 6. 28.  
cap. 2. A. L.

of us. First therefore if any naturally loath it (as *Petrus Aponensis* did from the day of his birth) it cannot possibly give him any good nourishment, but perhaps very much hurt in offending nature. If contrariwise any with *Philinus* love nothing else, or with the poor *Bixonians* can get no other meat, or with the *Tartarians* and *Arabians* feed most often and willingly on milk: let them all remember these three lessons.

*How Milk is to be eaten and used, in time of health.*

First that they drink or eat the milk of no horned beast unfodden, for so will it not easily curdle nor engender wind: but Womens milk, Asses milk, and Mares milk, need no other fire to prepare it, for it will never curdle into any hard substance. Secondly to be sure that milk shall not curdle, season it with salt, sugar, or hony, and neither drink any wine or soure thing upon it, nor mingle it with other meats, but eat it upon an empty stomach, and fast an hour after it. Thirdly exercise not presently upon it, neither sleep upon any milk taken from beasts chewing the cud, and when you have eaten it wash your teeth clean, for there is no greater enemy unto them then milk it self, which therefore nature hath chiefly ordained for them, who never had or have lost their teeth. And truly (as *Marcellus Ficinus* noteth) Milk is not to be used of young men, who have found teeth given them for stronger meat, but of such as either have none at all, or very few and weak ones; or though they have strong teeth, want ability and strength to set them a grinding as it falleth out in them that are fallen into Fever Hecticks. Wherefore when *Poppæa*

Lib. de san. tu.

Plin l. 11. c. 41

wife to *Domitius Nero* carried 500 the Asses (shod with gold) continually about with her, to bath her body in their milk once a week, and to drink of it every day, to make her skin clear and smooth without wrinkles: she

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blood, needing no preparation (for it is onely blood discoloured) but onely application unto the flesh.

*The chusing of a good Nurse.*

The Nurse must be young, clear of skin, of a kindly smell, pure complexion, good temperature, wholesom and moderat diet, much sleep, little anger, neither too idle nor too toiling, no wine bibber, no eater of hot spices, no ordinary wanton, and void of all diseases; such a nurse is sooner wished for then found, yet such a one is to be chosen either for sound children or sick Persons, lest drawing corruption in so fine a meat as milk is, our consumptions be encreased so much the more, by how much poison given with drink is more dangerous.

*Asses milk.*

The third sort of Consumptions, wherein the flesh accidentally decayeth through exulceration of the lungs and breathing parts, is especially to be cured by Asses milk; for which Cammels milk is unfit, because it is too thin and moist; as also womans milk, because it wholly nourisheth and nothing cleanseth; whereas Asses milk is both meat and medicin, cleansing and nourishing alike, not so thin as to hinder expectoration, not so thick as to cause condensation of the matter putrified, but being of a middle temper and consistence, and consequently most proper for that disease. Neither are all Asses of alike goodness; for a young Asses milk is of the thinnest, an old Asses milk is too thick and dry, but one of a middle age is best for that purpose. Having gotten such a one, every morning (four or five hours before you use her milk) shut her from her foal, and curry her well and clean, lest her skin growing scurvy and foul all vapours be augmented inwardly for want of expiration: then feed her with grinded malt, straw-dried, mingled

led with a little sweet fennel seed, aniseed, or carraway seed, which she will eat with great pleasure, and digest into a sweet and wholesome blood: an hour after that, milk her as neer the patient as conveniently you can, that he may drink her milk ere the air hath altered it, for if it be once cold it is never wholesome; this is to be done twice a day, morning and evening upon an empty stomach, neither eating nor drinking ought after it for two hours; you may sweeten it also with sugar-candy, sugar of roses, or fine maiden hony, and it will be the more effectual. Assoon as the Als is milked, turn her and her foal into fine leaze, wherein store of Cowslaps, Trifol, Cinqfoil, Elecampana, Burnet, Filipendula, Mead-tansy, Horsetail, Plantain, Lambs-tongue, Scabiousse, and Lung-wort groweth. In winter feed her with the sweetest hay growing in the finest and best meadows. If Asses milk cannot be conveniently obtained for the Lung-consumption, nor womens milk for the Liver-consumption before specified, use the milk of a meetly young reddish and sound Cow, feeding in the like leaze or upon the sweetest hay: but beware (as commonly fools do not) that you feed them not with new and much less with soure grains; for it maketh their milk strong, windy, and unwholesome, especially for such as be weak and much consumed; likewise remember to rub and stroke down your Cow every morning, and her milk will be both sweeter and more nourishing. Thus much of Milk, what it is, how it is made, for whom and for what diseases it is convenient, how it is to be prepared and used, how many kinds thereof are wholesome for mans body, what milk is fittest for sound men, and what for them that be sick: so there resteth no more but to wonder at *Plinies* credulity, who as constantly (upon hear-say) avoucheth, mares feeding neer the river

*Asses*



Plin. l. 2. c. 67.  
Card. lib. 1.  
de rer. var.

*Astaces in Pontus* to give all black Milk, as *Cardan* reporteth blew snows to be common near the Straits of *Magellane*.

## CHAP. XV.

## Of Butter, Cream, Curds, Cheeses, and Whey.

**T**He milks of horned beasts (as Cows, Ewes and Goats) do consist of three substances; *Cream*, *Curds* and *Whey*.

## Of Cream.

The first (being compared to the rest) is hot and unctuous; the second slegmatick and viscous; The third of a middle nature. Again there be two sorts of Cream; one natural called the flour of raw milk, gathered of the milk without fire, after it hath stood in a cold place: the other called the flour or cream of sodden milk, or cloured Cream; gathered from it after it hath been thickned upon a soft fire. Raw cream how sweet soever it seemeth to wanton stomachs, yet it weakneth concoction, hindereth retention, and is more hard of digestion than any milk. Sodden and boild cream (such as we use in Tarts, Fools and Custards) is less offensive to the stomach, and of better nourishment; yet we do ill in eating it last, when the lightness and unctuousity of it sheweth that it ought to be eaten first.

## Butter.

*Butter* (not undeservedly termed the Flemmins Triacle) is by labouring and churning made of both sorts of cream; so that as milk is nothing but blood twice con-

concocted, so Butter is nothing but Cream twice laboured. *Pliny* sheweth the true making of it, which I need not to repeat, because it nothing, or very little differeth from ours: Only I wonder with him, that *Africa*, and other Barbarous Countreys esteem it a Gentlemans dish, when here and in *Holland*, and in all the Northern Regions, it is the chief food of the poorer sort. For go from the elevation of 52 to 81 of the North pole, you shall every where find such store of good butter, as no where the like, no not in *Parma* nor *Placentia*, nor *Holland* it self, whence so much Butter and Cheese is disperfed through the whole world. In *Iceland* they make such a quantity, that having neither earthen Vessels nor Cask enough to keep it in, they make Chests of Fir, thirty or forty foot long, and five foot square, filling them yearly with salt butter, which they bury in the ground till they have occasion to use it.

Butter is hot and moist, of gross nourishment, softning rather then corroborating the stomach, hastning meat into the belly before it be concocted, rheumatick, and easily converted into oily fumes, which greatly annoy both throat and head. It is ill for the stomach-rhume, and all fluxes either of blood-humors or feed; and in truth it is rather to be used as Sawce and Physick, then as meat to feed upon. It is best at breakfast, tollerable in the beginning of dinner; but at supper no way good, because it hindreth sleep, and sendeth up unpleasant vapours to annoy the brain, according to the old Proverb, *Butter is Gold in the morning, Silver at noon, and Lead at night*. It is also best for children whilst they are growing, and for old men when they are declining; but very unwholsom betwixt those two ages, because through the heat of young stomachs.

### Of Butter, Cream,

macks, it is forthwith converted into choler. Weak stomachs are to eschue all fat, oily, and buttered meats, especially when they swim in butter; for naturally butter swimeth aloft, and consequently hindreth the stomachs closing, whereby concoction is foreflowed, and many ill accidents produced to the whole body. The Dutchmen have a by-Verse amongst them to this effect:

*Eat Butter first, and eat it last,  
And live till a hundred years be past.*

And *Paracelsus* in his Book *de Tartaro*, thinketh the Netherlanders to be more free of the stone then other Nations, because their chiefest food is butter; wherein the silly Alchymist was not a little mistaken, for no people in the world are more subject to that disease, as the number and excellency of stone-cutters in that Country may plainly prove. And if butter be less offensive, and more nourishing to them then better meat, it is to be imputed either to a natural affection unto it, infused (as it were) with their parents seed, or else to a long custom, which is (as before I noted) another nature. And verily their natural love unto that meat of all others, appeareth in this: for that as English people, when the Bride comes from Church, are wont to cast wheat upon her head, and the Grecians to anoint the doore-posts with fat lard; so when their Brides and Bridegrooms return homeward from Church, one presents them (as presaging plenty and abundance of all good things) with a pot of butter, which they esteem the foundation (though a slippery foundation) of their lives. The fattest butter is made of sheeps milk, the strongest

Plut. l. 28. c. 9.

### Curds, Cheese, and Whey.

strongest of goats milk, but the best and most of Cows milk, which caused it of the Grecians to be called *Butyros*. It were tedious and impertinent to shew how many and necessary uses it hath in Surgery and Physick, considering that here we are only to describe (as we have done) what nourishment it giveth, not what it worketh against diseases.

#### Of Curds and Cheese.

As there hath mention been made of two sorts of Cream, so now also I must write of two sorts of *Curds*, the one fresh, without salt or runner, the other mingled with the one or both: Now if the Butter be at Market when the Curds or Cheese is prest at home, then are they both utterly unwholsom, clammng the stomach, stopping the veins and passages, speedily breeding the stone, and many mischiefs; but if they be equally mingled with the butterish part, then the Cheese made thereof is wholsom, unless age or ill-housewifery hath made it bad: For new, sweet, and fresh Cheese, nourisheth plentifully; middle-aged Cheese nourisheth strongly, but old and dry Cheese hurteth dangerously: for it stayeth siege, stoppeth the Liver, engendereth choler, melancholy, and the stone, lieth long in the stomach undigested, procureth thirst, maketh a stinking breath, <sup>6 de alim fac.</sup> and a scurvy skin: Whereupon *Galen* and *Isaac* have <sup>lfa. de d'ac. pr.</sup> very well noted, That as we may feed liberally of ruin Cheese, and more liberally of fresh Cheese, so we are not to taste any further of old and hard Cheese, then to close up the mouth of our stomachs after meat.

Concerning the differences of Cheese in substance: Good Cheese is neither too soft nor too hard, too close, nor yet spongy, too clammy, nor yet crumbling, too salt, nor yet unsavory, too dry, nor yet weeping, pleasantly, not strongly smelling, easily melting in the

mouth, and never burning as it is toasted at the fire. Likewise Cheefe made of Ews milk is soonest digested, that of Cowes milk is more nourishing, but Cheefe made of Goats milk is most nourishing of all, being eaten whilst it is new and soft, for it quickly waxeth dry, earthly, and crumbling. The Western *Goths*, to prevent the dryness of Cheefe, make them so big, that two strong men with leavers can scarce move one of them; which also causeth the *Parmisians* to be so big, and also them of *Placentia*, which *Bernardinus Scaccas* in his *Annals of Trent*, preferreth before the *Parmisians*: But was not that a great Cheefe think you, wherewith *Zoroaster* lived in the Wilderness twenty years together, without any other meat? or rather was it not most cunningly made or preserved, when at twenty years end it did eat as soft as at the first day? Which though some do think impossible, yet the *Parmisians* of *Italy* will prove it true, by age waxing mellow and softer, and more pleasant of taste, digesting whatsoever went before it, yet it self not heavy of digestion. Our *Essex* Cheefe being well handled, would in my judgement come next unto it, especially if Goats were as plentifull there as sheep, that there might be a proportion betwixt the three milks, without which it is folly to attempt the like. Now whereas the *Placentians* and *Parmisians* add Asses milk, and Mares milk, and also Camels milk (when they can get it) to the making of their Cheefe, it is not for the Curds sake (because they yield no hard Curd) but for the butterish part that is taken out of them: for indeed the butter made of them is most thin, liquid, moist and penetrating, whereby such a suppleing is procured, that their Cheeses do rather ripen then dry with long lying.

The Irish men, like to *Plinies* Barbarians, have not yet

L 3 Trid. hist.

Plin. l. 11. c. 42

Plin. l. 11. c. 41

yet so much wit as to make Cheefe of Milk; and our Welshmen want cunning to make it well. French Cheefe in *Plinies* time tasted like a medicine; but now the Angelots of *Normandy* are counted restorative; which many of our Gentlewomen (and especially a Niece of mine own) have so well counterfeited, that they excell their first pattern. *Spain* hath forgotten the art of Cheefe making, and *Portugal* makes them but indifferently well, though sometimes the best in the world were made at *Cuna*, near to *Cape Vincent*, where they also made Cheeses of 1000 l. weight apiece.

As for our Country Cheeses, *Banbury* and *Cheshire* yields the most, and are best; to which the *Holland* Cheeses might be justly compared, if their makers could but soberly put in salt.

As for Butter milk and Whey, I leave them to my Treatise of drinks, because they are of a thinner substance, than that conveniently and properly they may be numbred and accounted amongst Meats. Now a word or two of Eggs, and then to our variable and no less profitable Discourie of Fishes.

Plin. l. 11. c. 42

Plin. loco citato.

Strab. l. 3: Plin. l. 11. c. 42.

## CHAP. XVI.

## Of EGGS and BLOOD.

Elin. l. 4. c. 13.

Polid. Vir. l. 3.  
c. 5. de rar. inv.Alex. Aphr. l. 2  
problem. 84.

Pl. l. 29 cap. 3.

AS the Onians live only of Eggs and Oatmeal, so the Egyptians for a great while durst not eat Eggs, because they are unperfect or liquid flesh; neither did they eat a long time any Milk, because it is but discoloured blood: Certain Grecians abstained from them, because they resemble a little world; for the shell of them is like the earth, cold and dry; the white is like to water, cold and moist; the some or froth in the white, resembleth aire, which is warm and moist; the yolk agreeth with the fire, which is hot and dry. But to omit such frivolous reasons, let us not doubt but an Egg is a lawfull and wholsom meat, tempered so excellently well by nature it self, that it must needs be accounted one of the best nourishments, being eaten white and all; For they which eat only the yolk (as many do in a conceit to nourish more plentifully) fall into many hot and dangerous diseases, unless they have a very cold liver, and watrish blood. Contrariwise the whites of Eggs are so cold, that spongy wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing fire. Both being taken together, do so qualifie one another, that generally they agree with all stomachs, or at the least offend none, if we chuse them that be best, and prepare them well after they be chosen. Now all Eggs being potential creatures, no doubt but they are of like substance and temper with that which in time they shall be made. Wherefore as the flesh of Pheasants, Partridges,

## Of Eggs and Blood.

ridges, and Hens be of best juice, temper, quality, nourishment and digestion, so likewise their Eggs are wholsome of all others. Contrariwise, as the Greek Proverb saith, *Like Crow, like Egg*. Neither can we imagine how any Egg should be wholsom, proceeding from an unwholsom or distempered creature. Wherefore we condemn (in the way of comparifon) all Eggs of Turkies, Peacocks, Geese, Ducks, and all water-fowl, preferring Hens Eggs before all other, because they are a most usual, familiar, and temperate meat:

*What kind of Eggs be best.*

In the choice of good Eggs observe these lessons,

First, That they be rather Pullers Eggs then laid by an old Hen.

Secondly, That they be not self-begotten, but gotten by the Cock upon the Hen.

Thirdly, That they be new, white, and long: For such Eggs nourish plentifully and quickly, clear the voice and breast, strengthen the stomach, recover men out of consumptions, and encrease nature so much, that in continuance of time they make us wantons. They nourish quickly, because they are nothing but liquid flesh: They nourish much, because their heat and moisture is proportionable unto ours: They are wholsome in the morning, because they are then newest. They are best in winter, because Hens are then fattest, strongest, and best relished; they are worst in summer, because Hens feed then upon flies, snails, cadlocks, and many ill weeds, which rather scoures then nourishes their bodies: They are best being eaten alone, because being mingled with other meat, they corrupt in the stomach, filling many mens faces full of pimples, morphues, and freckles. They are ill for young children (especially being often eaten) for that their hot bodies turn them into over-hot nourishment.

Schol. Salem.  
& Horat. Sermon.  
lib. 2. Satyr. 4.

Rha. 4 ad Alm.

nourishment, whence itch, scabs, inflammations, and corruptions do arise. They are also as bad for old men, because they are hardly digested of a cold stomach; fittest they are for temperate young persons, and such as are consumed without any notable fever.

Concerning the nature of other Birds Eggs, besides Hens. *Epenetus* extollet Peacocks Eggs before all other, and then the Eggs of Berganders, and lastly of Pheasants, Partridges, and Turkeys, whose judgement I would have thoroughly confuted, had not daily experience, and *Antonius Gazius* his arguments done it already. And verily whosoever will taste other eggs then which daily we use, shall find none void of a strong flavour and bad relish, saving the eggs of Pheasants, Partridges, Berganders, Ostriches, Turkeys, Ducks and Geese, though the three last named be bad enough. Yet if Ducks eggs be hatched under a Hen, they eat more sweetly, and Goose eggs also hatched under them, are thought by *Simeon Setbi* no unwholsom meat. Pigeons eggs are exceeding hot, and of ill taste, hardly hardning by long seething. The eggs of Sparrows encrease lust, strengthen the heart, and nourish abundantly: As for the eggs of other birds, great and small, howsoever they are eaten (as *Rhasis* saith) in the way of medicine, yet they give either none or no good nourishment. But Hens eggs are so temperate and nourishing, that *Galen* himself in certain continual fevers, gave them usually to his Patients to restore spirits, and not without reason, being of so fine a substance, and freed in a manner from all hurtfulness; for they moisten us in fever Hesticks, they nourish us in consumptions, they strengthen us in fluxes, they bridle sharp humors when they gripe us, restore spirits in weakness of heart, they speedily pass from a clean stomach, neither are they forbidden in a strait

Athen. l. 3. c. 7.

Avicenna &amp; Albertus.

4. Ad Almans

12 de meth. mcd.

strait and thin diet, did they not nourish oversoon. *Gesner* sheweth a good reason, why new white and long eggs be the best of all other. First, because new eggs are ever full, but old eggs lose every day somewhat of their substance, and in the end waxing addle stink like urine, whereupon they were called of the Latins *Ova urina*. Secondly, the whitest eggs have the palest yolks, and most thin, fine, little bloody strings swimming upon them. Thirdly, the longest eggs are commonly cock-eggs and therefore of better nourishment. Some eggs are almost all yolk and no white, yea some have two yolks in them, others have in a manner no yolk at all, or (at the most) nothing proportionable: the former sort nourish most, the other are fittest for hot stomachs.

### The dressing of Eggs.

Concerning the preparation of them, a rare egg any way dressed is lightest of digestion, a hard egg is most rebellious, an egg betwixt both is of strongest nourishment. *Brassavola* reporteth a Monk to have been made so costiff with hard eggs, that no art was available to give him on stool. Furthermore all hard eggs, especially hardened by frying, get from the fire a smoky and hot nature, and from the frying-pan and burnt butter a malignant quality, not onely as offensive to the stomach as rotten eggs, but also sending up bad vapours to the brain and heart. Eggs potcht into water or verjuice are fittest for hot complexions, or men distempered with agues; sodden rare in the shell they are soonest converted into blood; but being rare-roasted in embers they make thickest and strongest blood, and are fittest for weak, cold and watrish stomachs. Thus much of Birds eggs, which in a little quantity nourish much, and are called of *Ficinus*, the quintessence of flesh; be-

Avic. Fen. 1.  
tract. 1. cap. 8.  
Lib. de san. tu:

cause they yeild so speedy and fine nourishment.

Now it resteth to discourse something of Tortesses eggs, which be not poisonable nor hurtful (as the eggs of Snakes, Lizards, and Chamæleons) but very fit to nourish men in hot agues, when all birds eggs may be suspected of inflaming the blood; for they are of a more slegmatick nature, tempering hot humours, procuring sleep to the watchful, moisture to the dried person, and inspiring as it were a second life, to such as seem desperately consumed of hot fevers. Sir *Wil. Pelham* (that worthy & valiant Knight) kept them in his garden at the *Minories* by the Tower of *London*, where I wondred much at the beast and more at her eggs: for contrary to the nature of hens eggs, the most spotted were the best, and the hardest of shell the best likewise; and they are worst when they are newest, best when they are three months old.

Pisanel de esc.  
& potul.

Last of all, as touching that question made by *Plutack*, and disputed of him more wittily then wisely of either side, *Whether the Hen or the Egg be first in nature*, I omit it as a foolish and superfluous doubt, sith common sense and reason telleth us, that the perfecter creatures were first made, and the whole is more ancient then that which is gotten of the whole.

#### Of Blood.

*Blood* being the charret-man or coacher of life, was expressly forbidden the *Israelites*, though it were but the blood of beasts, partly because they were naturally given to be revengeful and cruel hearted, partly also because no blood is much nourishing out of the body, albeit in the body it is the onely matter of true nourishment: Nevertheless the *Laconians* black broth, so highly commended of *Dionysius*, was made of kidds blood sodden with water, vinegar and salt; yea the *Bisalta* of *Scythia*

Levit. 7.

Cal. lib. 73 cap.  
21 A. L.

*Scythia* make pottage of horses blood & milk, accounting it their best and strongest meat. Also in *Agira* Bulls blood is so far from being poisonable (as it is in all other places) that it is held both delicate and restorative; so likewise is the blood of a Mare that was never covered; for if she once have taken horse her blood is dangerous. *Drusus* the Tribune purposing to accuse *Quintus Capio* of giving him poison, drank Goats blood a good while before, whereby he waxed so pale and colourless, that many indeed suspected him to have been poisoned by *Capio*: whereby it is manifest, that blood hath been a very ancient nourishment, and not lately devised by our country pudding writes, or curious sawce makers, as *Iason Pratenfis* and other foolish dietists have imagined. Nay (which is more) not onely the blood of beasts hath been given for meat, but also the blood of men and striplings hath been drunk for a restorative; yea in *Rome* (the seat and nurse of all inhumanity) Physicians did prescribe their patients the blood of Wrestlers, causing them to suck it warm breathing and spinning out of their veins, drawing into their corrupt bodies a sound mans life, and sucking that in with both lips, which a dogg is not suffered to lick with his tongue; yea they were not ashamed to prescribe them a meat made of mans marrow and infants brains. The Grecians afterwards were as bold and impious as the Romans, tasting of every inward and outward part of mans body, not leaving the nails unprosecuted. But of all other I wonder most at *Marsilius Ficinus*, a most famous Scholer and accounted for a good Catholick, who hath thus written of the use of mans blood. No doubt (saith he) the milk of a young and sound woman is very restorative for old men, but the liquor of mans blood is far better; which old women-witches knowing to be true, they get young children

Virgil. 3. Geo.  
Guag. in Tarr.

Pl. l. 28, cap. 9.

Mars. Fic. de  
studio an tue,  
b. 2, cap. 12.

children unto them, and prick or wound them, and suck their blood to preserve their own health and life. And why may not then old men (I pray you) for a need, suck likewise the blood of a young man or maid, which is merry, lusty, sound, and willing to spare some of his superfluous blood for another mans life: wherefore I advise them to suck an ounce or two, of blood, fasting, out of the veine of the left arm, at a little orifice, towards the fall of the moon, drinking presently upon it some wine and sugar, &c. Which though he protesteth himself to have uttered as a great secret (though the Prince of *Abobaly* writ as much before in his Old-mans diet) and to be as lawfull as it is helpful in Physicks practise: yet by his leave I dare again protest and prove the contrary; for it is unlawful to gaze upon a mans carcase, and is it lawfull to eat or drink his blood? what remedy call you that, which is more savage and abominable then the grief it self? what law, what reason, nay what conjecture found out this canibals diet? well, let it proceed from the *Americans* and *Barbarians*: nay, from the *Grecians*, that were counted civil. Let *Democritus* dream and comment, that some diseases are best cured with anointing the blood of strangers and malefactors, others with the blood of our friends and kinsfolks; let *Miletus* cure sore eyes with mens galls; *Artemon* the falling sickness with dead mens skulls: *Antheus* convulsions with pills made of dead mens brains; *Apollonius* bad gums with dead mens teeth; but far be it from any humane or Christian heart (brag we of this foolish invention never so much) to suck away one anothers life in the blood of young men, wherein *Charles* the 9 King of *France* being but outwardly bathed for his leprosie, died therefore and for other his cruel massacres a most bloody death: wherefore let us content our selves with the blood of geese,

Avic. l. i. d. c. 3.

Plin. l. 28. ca. 1.

geese, swans, hoggs and sheep in our sawce and puddings, which yet are but a gross and fullsome nourishment, unless they meet with a strong and good stomach.

## CHAP. XVII.

## Of Fish generally, and the difference thereof.

AS amongst Poets there is some called the *Coryphæus*, or Captain-poet, so fareth it likewise amongst meats. Some preferring fruit as being most ancient, cleanly, naturall, and needing either none or very little preparation. Others extoll flesh, as most suitable to fleshy creatures, and giving most and best nourishment. But the finest feeders and dainty bellies did not delight in flesh with *Hercules*, or in fruit with *Plato* and *Arcefilaus*, but with *Numa* and *Philocrates* in variety of fish; which *Numa* made a law, that no fish without scales nor without finns should be eaten of the people, whereupon I may justly collect and gather, that he was not ignorant of *Moses* law. Also (according to the vain dream of *Gregory* the great Bishop of Rome, and the author of the *Carthusian* order) he put more holines in fish then in flesh, falsely imagining flesh to be a greater motive to lust and lasciviousness, then the use of fish; which frivolous conceit is before sufficiently confuted in the seventh Chapter, and needeth not to be shaken again in this place. Now I will not deny, that fish is a wholesome meat, if such fish could be alwaies gotten as may sufficiently nourish the body; but now a daies it so falleth out through iniquity of times, or want of providence, or that our Sea-coast and Rivers are more barren of fish then heretofore; that

Plut. de efc. &amp; popul.

Corn. cels. l. 2.

Plut. 4. symp. qu 4.

Lev. 11. v. 9. 10.

## Of Fish generally,

that in the Spring time, when we ought to feed on the purest and most wholesome nourishment, our blood is not cleansed but corrupted with filthy fish, I mean salt-herrings, red-herrings, sprats, Haberdin, and greenfish: which are not amiss for Sailers and Ploughmen, but yet most hurtful and dangerous for other persons. *Gasius* Queen of *Syria* made a Law, that no meal should pass through the year, without fish: which if it were as firmly made and executed in *England*, no doubt much flesh would be spared, and Navigation and fisher men maintained through the land: neither should we need to imitate *Gregory* the Lent-maker, perswading men to eat only fish at that time, when it is most out of season, most hardly gotten, and most hurtfull to the bodies of most men. Also in high *Germany* there is both fish and flesh continually set upon the table, that every mans appetite, humour and complexion, may have that which is fittest for it: in which Country though no Lent be observed (except of a few Catholics) yet is there abundance of flesh, all the year long, restraint being onely made in Spring time of killing that which is young.

## Differences of Fish in kind.

Concerning the kinds of Fishes, *Pliny* maketh a hundred threescore and seventeen several sorts of them, whereof some being never seen nor known of in our Country, it were but folly to repeat them. As for them which we have and feed on in *England*, they are either scaled, as *Sturgian*, *salmon*, *grailings*, *shuins*, *carps*, *breams*, *bass*, *mullet*, *barbel*, *pike*, *luce*, *perch*, *ruffs*, *herrings*, *sprats*, *pilchers*, *roch*, *shads*, *dorry*, *gudgin*, and *umbers*; or shell'd, as *scallop*, *oysters*, *muscles*, *cockles*, *periwinkles*; or crufted over, as *crabs*, *lobsters*, *crevisses*, *shrimps*; or neither scald, shell'd, nor crufted: as *Tunny*, *ling*, *cod*, *hake*, *haberdine*, *haddock*, *seal*, *conger*, *lampreyes*,

Athen l. 8. c. 6.  
Cælius lib. 23.  
Æt. 5. antiq. lect.

lib. 32. nat. hist.  
cap. 11.

## and the difference thereof.

*preyes*, *lamperns*, *celes*, *plaise*, *turbut*, *flounder*, *skate*, *thorneback*, *maides*, *sole*, *curs*, *gildpoles*, *smelts*, *cuttles*, *sleeves*, *pouts*, *dogfish*, *poulps*, *yards*, *mackrels*, *troutes*, *tenches*, *cooks*, *whitings*, *gourmards*, and *rochets*: To which also we may add, *Sticklebacks* and *minoes*, and *spirlings*, and *anchovæes*, because they are also neither scaled, crufted, nor defended with shells.

As for the goodnes or badnes of fish, it is lessened or encreased upon three causes; the place they live, in the meat they feed on, and their manner of dressing or preparation. Concerning the first, some live in the Sea, some in Rivers, some in Ponds, some in Fenny-creeks and meers.

## Difference of Fish in respect of place.

Sea-fish as it is of all other the sweetest, so likewise the least hurtfull; for albeit they are of a thicker and more fleshy substance, yet their flesh is most light and easie of concoction, insomuch that *Zeno* and *Crato* (two notable Physicians in *Plutarcks* time) commended them above all other to their sick patients, and not without de-<sup>Plur. 4. symp. 4. quest.</sup>sert; for as the Sea-aire is purest of all other, because it is most tossed and purified with winds, so the water thereof is most laboured, and nourisheth for us the wholesomest and lightest meat; lightest, because continual exercise consumeth the Sea-fishes superfluities; wholesomest, because the salt water (like to buck-lye) washeth away their inward filth and uncleanness. Of Sea fish those are best, which live not in a calm and muddy Sea, tossed neither with tides nor windes; for there they wax nought for want of exercise; but they which live in a working Sea, whose next continent is clean, gravelly, sandy, or rocky, running towards the North-east wind, must needs be of a pure and wholesome nourishment, less moist and clammy than the others, easier also

Gal. 3. de alim.  
fac.



Plin. lib. 7. c. 2.  
& lib. 16. ca. 1.

of concoction, sooner turn'd into blood, and every way fitter for mans body. This is the cause why the Oritæ and Northern-people live as well with fish alone, as we do here with such variety of flesh; even I say the goodness, lightness, and wholesomeness of their fish, which is not brought unto us till it be either so stincking or salt, that all their goodness is gone or dryed up.

*River-Fish* likewise are most wholesome and light, when they swim in rocky, sandy, or gravel'd Rivers, running Northward or Eastward, and the higher they swim up, the better they are: Contrariwise, those which abide in slow, short, and muddy Rivers, are not onely of an excremental and corrupt juice, but also of a bad smell and ill taste.

*Pond-fish* is soon fatted through abundance of meat and want of exercise; but they are nothing so sweet as River-fish, unless they have been kept in some River to scoure themselves, especially when they live in little standing ponds, not fed with continual springs, nor refreshed from some River or Sea with fresh water.

*Fenny-fish* of all other is most slimy, excremental, unsavory, last digested, and soonest corrupted; having neither free aire, nor sweet water, nor good food to help or better themselves; such are the fish of that lake in *Armenia*, where all the fish be black and deadly: and albeit our English meers be not so bad, yet verily their fish is bad enough, especially to stomachs of other Countries, unacquainted with such muddy and unwholesome meats.

*Differences of Fish in respect of their feeding.*

*Concerning the meats which fishes feed on;* some feed upon salt and saltish mud (as neer *Leptis* in *Africa*, and in *Eubæa*, and about *Dyrrhachium*) which maketh their flesh as salt as brine, and altogether unwholesome for most

most stomachs: Others upon bitter weeds and roots, which maketh them as bitter as gall; of which though we have none in our Seas or Rivers, yet in the Island of *Pene* and *Clazomene* they are very common: Also (if *Pliny* may be credited) about *Cephalenia*, *Anipelos*, *Paros* and the *Delian* rocks, fish are not only of a sweet taste, but also of an aromatical smell: whether it is by eating of sweet roots, or devouring of amber and ambre-grice. Some also feed and fat themselves neer to the common-sewers, sincks, chanel and draughts of great Cities; whose chiefeest meat is either carrion or dung; whereas indeed the proper meat for fish, is either flies, frogs, grasshoppers, young fry and spawn, and chiefly certain wholsom roots, herbs, and weeds, growing in the bottom or sides of Seas and Rivers. *Cæsar*, *Crasus*, and *Curius* fed them with livers and flesh; so also did the *Hieropolitans* in *Venus* lake. In *Champagny* they fed them with bread; yea *Vidius Pollio* fed them with his condemned Slaves, to make them the more fat and pleasant in taste. But neither they that are fed with men, nor with garbage or carrion nor with citty-filth, nor with any thing we can devise, are so truly sweet; wholsome, and pleasant, as they which in good Seas and Rivers feed themselves, enjoying both the benefit of fresh aire, agreeable water, and meat cor respondent to their own nature.

Suet in vita.  
Severi.

*Difference of Fish in respect of preparation.*

*Concerning their difference of goodness in preparation:* I must needs agree with *Diocles*, who being asked, whether were the better fish, a Pike or a Conger; That (said he) sodden, and this broild; shewing us thereby, that all flaggy, slimy, and moist fish, (as *Eeles*, *Congers*, *Lampreys*, *Oysters*, *Cockles*, *Mussels*, and *Scallopes*) are best broild, roasted, or bakt; but all other fish of a firm substance and drier constitution is rather to be sod-

Athen. l. 8 c. 6.

den, as the most part of fish before named.

Last of all, we are to consider what fish we should chiefly choose; namely the best grown, the fattest, and the newest.

*How to chuse the best Fish.*

The best grown, sheweth that it is healthy and hath not been sick, which made *Philoxenus* the Poet at *Dionysius* table, to request him to send for *Aesculapius* Priest to cure the little barbles that were served in at the lower Mess, where he sat. If a fish be fat, it is ever young: if it be new it is ever sweet; if it be fed in muddy or filthy water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

*Rules to be observed in the eating of fish.*

Sodden fish or broild fish, is presently to be eaten hot, for being kept cold after it but one day (unless it be covered with wine pickle or vinegar) it is corrupted by the aire in such sort, that sometimes (like to poison-full mushrooms) it strangleth the eaters: also fish coming out of a pan is not to be covered with a platter, lest the vapour congeled in the platter drop down again upon the fish; whereby that fish which might else have nourished: will either cause vomiting or scouring, or else corrupt within the veins.

Finally, whosoever intendeth to eat a fish dinner, let him not heat his body first with exercise, least the juice of his meat (being too soon drawn by the liver) corrupt the whole mass of blood; and let no fish be sodden or eaten without salt, pepper, wine, onions, or hot spices; for all fish (compared with flesh) is cold and moist, of little nourishment, engendring watrish and thinn blood. And if any shall think that because Crabs, Skates, Cockles, and Oysters procure lust, therefore they are likewise

of

of great nourishment. The argument is denied; for though they blow up the body with wine, and make good store of sharp nature, which tickleth and inciteth us to venery; yet that seed is unfruitful, and that lust wanteth sufficiency, because it cometh not from plenty of natural feed, but from an itching quality of that which is unnatural. Thus much generally of fish, in the way of a Preface; now let us speak particularly of every fish eaten, or taken by us in this Island.

CHAP. XVIII.

Of SEA-FISH.

Sea-fish, may be called that sort of fish, which chiefly liveth, feedeth, breedeth, and is taken in salt water; of which I will write according to the letters of the Alphabet, that every man may readily find out the fishes name, whose nature or goodness he desires to know of.

*Encrascholi.*

*Anchovæ* are but the Sea-minoes of *Provence* and *Sardinia*; which being poudred with salt, wine-vinegar and organum, and so put up into little barrels, are carried into all *Greece*, and there esteemed for a most dainty meat. It seemeth that the people of those hot Countries are very often distempered and distasted of their meat; wherefore to recover their appetite they feed upon *Anchovæ*, or rather taste one or two of them; whereby not onely to them, but also to us appetite is restored: I could wish that the old manner of barrelling

[A]

relling them up with origanum, salt and wine-vinegar were observed; but now they taste onely of salt, and are nothing so pleasant as they were wont to be: They are fittest for stomachs oppressed with fleam, for they will cut, ripen, and digest it, and warm the stomach exceeding well; they are of little nourishment, but light enough if they were not so over-salted; they are best drest with oil, vinegar, pepper, and dryed origanum, and they must be freed from their outward skin & the ridge-bone & be washt in wine, before they be laid in the dish.

*Variata. Alburni marini.*

[B] *Bleaks* of the Sea, or Sea-bleaks, called of Dr *Cajus Variata*, or Sea-cameleons (because they are never of one colour, but change with every light and object, like to changeable silk) are as found, firm and wholesome as any *Carp*; there be great plenty of them in our Southern Seas, betwixt *Rye* and *Exceter*, and they are best sodden, because they are so fine and so firm a meat.

*Abramides marina.*

*Breams* of the Sea, be of a white and solid substance, good juice, most easie digestion and good nourishment.

*Pisces Capellanus. Asellus medius.*

[C] *Cod-fish* is a great Sea-whiting, called also a Keeling or Melwel; of a tender flesh but not fully so dry and firm as the Whiting is: Cod have a bladder in them full of eggs or spawn, which the Northern men call the kelk, and esteem it a very dainty meat; they have also a thick and gluish substance at the end of their stomach called a sowne, more pleasant in eating then good of nourishment; for the toughest fish-glue is made of that. Of all parts of the fresh Cod, the head, lips, and palate is preferred, being a very light though a slimy meat.

*Pectines. Pectunculi.*

*Cocks* and *Cockles* are commended by *Scribonius Libiz* cap. 7 *Largus*, for strengthening the stomach, *Pliny* saith they encrease

encrease flesh, but certain it is that they encrease lust; for they themselves are so hot of nature, that they leap and fly above water like an arrow, in the sommer nights to be cooled by the air, *Alexander Benedictus* reporteth, that some with eating too many Cockles have become stark fools. Their broth loosneth the body, but their flesh staies it. *Galen* commends them for a good meat, but dangerous to them that are subject to the stone or falling sickness. The best Cockles keep in sandy seas, which maketh the *Purbeck* and *Selsey* Cockles so highly esteemed; they are best in the month of *May*, for then are they fullest, lustiest, and cleaneft of gravel. To avoid their gravel, keep them in salt water or brine a whole day before you eat them, and if you shift them into fresh water or brine when the tide is comming, they will open themselves, and spue out all their gravel and filthiness. Chuse the greatest and the whitest of them, and of al shell fish, they are best broild in a frying pan, neither are they ill being sod in water with salt, pepper, parsley, dried mints, and cinamon, after the French fashion.

*Conger.*

*Conger* is nothing but a sea-eel: of a white sweet and fatty flesh: little Congers are taken in great plenty in the Severn, betwixt *Glocester* and *Tewkesbury*, but the great ones keep onely in the salt seas, which are whiter-flesht, and more tender; they feed (as eels do) upon fat waters at the mouths of rivers running into the sea: they are hard of digestion for most stomachs, engendring chollicks if they be eaten cold, & leprosy if they be eaten hot after their seething. *Philemon* the Comical Poet seeing a *Conger* seething in a Cooks-shop for divers young Gentlemen, that bespake it to dinner, suddenly snacht away the pan wherein it boiled, and ran away with it, the Gentlemen followed and catcht at him like a number of Chickens; whom he had crossed, and turned, and mocked for

for a great while, till having sported himself enough, he flang down pan and all with these words: *O humane folly! how do fooles long for unwholsome meats?* for he thought Conger to be bad enough of its owne nature; but far worse if it were eaten hot out of the pan. In England we do not amiss first to boile it tender in water with salt, time, parfly, baies, and hot herbs, then to lay it covered in vinegar, and then to broil it; for so is it a meetly good nourishment in Sommer, for hot stomachs.

*Merula.*

The *Cook-fish*, is so called of the seamen, because he so pleasantly tasteth when he is well sod, as though he had seasoned himself with salt and spices. They are very rare, but tender and light of nourishment; and there is never seen of them past one at once, which caused the Latins to call them *Merulae*, that is to say the Solitarians or Hermits or Blackbirds of the Sea.

*Cancrini.*

*Crabs* of the Sea, be of divers sorts; some smooth-crusted, and some rough-casted as it were, and full of prickles, called *Echinometra*: The first sort hath the two foremost clawes very big and long, the other wanteth them; wherefore as they go side wise, so these move not themselves but round about like a spiral line: the first sort are also very big, or never growing to be of any reasonable size. The great ones are called *Paguri*, whereof some weigh 10 l. weight; furthermore one sort of the great ones (which is the best of all) goeth so fast upon the shore, that the Grecians have termed them *Hippas*, or light horsemen. The little sort of Crabs is softer shelled (called *Pinnotheres*) whose weakness is defended with abundance of wit; for whilst he is little, he hides himself in a little Oyster, and when he groweth bigger (yet

(yet is he never so bigg as our common crabbe) he conveyeth himself into a bigger Oyster; of all sea-crabbs this is the lightest and wholesomest, next unto them are our ordinary crabs, but somewhat harder of digestion; both of them nourish much, and are highly commended, in consumptions of lungs and spittings up of blood, not onely by *Dioscorides*, *Pliny*, and *Aviceen*, but also by all writers, especially if Asles milk be drunk with them.

As for their manner of preparation, their vents are first to be stopped with a sticks end, and then they are to be sodden in water for such as are costiff, or in wine for them which are loose bellied; some seeth them in vinegar, water, and salt; but *Galen* saith that then they are best, when they are sod in that water out of which they were taken; the fuller of eggs the better they are, for the female is preferred. Our great sea-crabbs (either of the smooth or rough kind) full of a yellowish red and strong pulp, luscious in taste, and bought deerly, are of a very hard digestion, except they light upon a very strong stomach. They also over-hear and enflame the body, whereas contrariwise the lesser sort do cool and moisten it. The broth of all of them consume the stone, and cureth Quartains being drunk every morning fasting they are best in season in the spring and fall, as also at the full of the moon.

*Cuculi marini.*

*Cutts* are supposed by *Dr Cajus* to be all one with our Gurnard; but it somewhat differeth, being of a very firm, whitish, dry, sound, and wholesome flesh; they are best sodden with salt, water, mace, nutmegs, parfly and vinegar.

*Sepia. vel Lolligines calamaria.*

*Cuttles* (called also sleeves for their shape, and scribes for

de alim fac.

for their incky humour wherewith they are replenished) are commended by *Galen* for great nourishers; their skins be as smooth as any womans, but their flesh as brawny as any ploughmans, therefore I fear me *Galen* rather commended them upon hear-say, then upon any just cause or true experience, *Apicius*, that great Master-cook, makes sawsages of them with lard and other things; which composition I would not have omitted, if it had been worth the penning.

*Canis Cetaceus.*

[D] *Dog-fish* is strong, hard, and of grose and bad juice: lib. de aff. int. albeit *Hippocrates* commends it in *Pleurisies*, and also in the skin-dropse or *Anasarca*. The *Dorry* is very like to a Sea-bream, of most excellent taste, constitution, and nourishment, being either backt, or sodden whilst it is alive in wine, water, salt, vinegar, and pennirial.

*Mustela.*

[E] *Eele-powtes* are best in April, May and September; their spawne is counted very hurtful, but their flesh is white, firm, and of good nourishment, and their livers most sweet and delicate: seeth them as you do a Dorry, and then broil them a little to make them easier of digestion, or else boil them as you do Sturgian, and so eat them cold.

*Rhombi marini.*

[F] *Sea-Flounders* are very thick, firm, and yet light of digestion; they are exceeding good for aguish persons being well sod, and for some men, being fried in vinegar and butter.

*Lucerna.*

[G] *Gilt-heads* or Golden-poles, are very little unlike the Gournard, save that it seems about the noddle of the head, as though it were all besprinkled with gold-filings, it

it is something harder of digestion, as *Galen* writeth.

*Cuculi majores.*

*Gurnards* are of two sorts, Swart or Reddish; either of them are within of a white, firm, dry, firm, and wholesome substance; giving our bodies a competent nourishment, being sodden in white wine-vinegar, salt, mace, and onions, or else being sodden onely in wine and then fowced.

*Asellus. Islandicus.*

*Haberdine* is nothing but an Island Cod, bigger somewhat then ours, and also firmer.

[H]

*Aselluli.*

*Haddocks* are little Cods, of light substance, crumbling flesh, and good nourishment in the Sommer time, especially whilst Venison is in season.

*Aselluli longi.*

*Hakes* be of the same nature, resembling a Cod in taste, but a Ling in likeness.

*Aquila marina.*

The *Sea-Hawke* is of hard flesh & slow digestion, as *Galen* 3. de. al. fa. c. 31 cap. 185. avoucheth from *Philotimus* mouth; smelling strong and heavily, not to be eaten without leeks, onions, and garlick

*Halices.*

*Herrings* are an usual and common meat, coveted as much of the Nobility for variety and wantoness, as used of poor men for want of other provision: it is one of the Cardinal supporters of our holy Lent, and therefore not to be ill spoken of: yet *Thomas Cogan* (in his Haven of Health) saith that by eating of fresh Herring many fall into fevers, and that Red-herring gives as good nourishment to the body, as refty Bacon. And truly I dare avouch, that new bloat-herrings are little better; and pickeld herrings far worse, though you correct them with never so much vinegar, salt, pepper and oil. As for salt

Her-

Herring well watred or qualified in warm milk, they taste not ill after they are broild; but yet they give none or a bad nourishment; saving to Ploughmen, Sailers, Souldiers, Mariners, or labouring persons, to whom gross and heavy meats are most familiar and convenient.

*Rhinoceros. Acus.*

*Horne-beaks* are ever lean (as some think) because they are ever fighting; yet are they good and tender, whether they be eaten fresh or poudred. Highly be they commended of *Alexander Benedictus* in the plague time, because they breed no unwholesome or excremental humours.

*Leucisci marini.*

- [I] *Favelings* or *Sea-darts* are plentiful in the *Venetian* gulf and all the *Adriatique* Sea; where having taken the young ones, they salt them and send them to *Constantinople* in infinite number for *Anchovaes*; the greater sort they fry and boil at home, being of a very sweet and soft flesh.

*Milvus marinus.*

- [K] *Keelings* differ nothing but in name from Cod. The *Sea-Kite*, called of *Pliny* *Hirundo volans*, the flying Swallow, resembleth much the flying Herrings so plentiful about the *West-Indies*, which finding not proper meat within the waters, flieth after gnats and muskitoes like a swallow. Sir *Francis Drake* (whom thankful posterity will worthily esteem) did first shew me one of them dead, and I think he was one of the first of our Nation, that did ever eat them; they are of a good taste, tender flesh, but somewhat aguish after the nature of fresh Herrings.

*Afellus.*

- [L] *Ling* perhaps looks for great extolling, being counted

ed the beefe of the Sea, and standing every fish day (as This *Afellus* is also by *Jul. Scaliger*, and *Jac. Cuiacius* rendred stock-fish perhaps because like unto the *Affe*, nor serviceable or fit for use til wel beaten.) at my Lord Maiors table; yet is it nothing but a long Cod: whereof the greater sised is called *Organe Ling*; and the other *Codling*, because it is no longer then a Cod, and yet hath the taste of *Ling*: whilst it is new it is called green-fish, when it is salted it is called *Ling*, perhaps of lying, because the longer it lyeth (being conveniently turned, and the *Peace-straw* often shifted wherein it lyeth) the better it is, waxing in the end as yellow as the gold noble, at which time they are worth a noble piece. They are taken onely in the far Northern Seas, where the sweetest and biggest live; but *Codlings* are taken in great plenty neer to *Bedwell* in *Northumberland* shire.

*Locusta marina.*

Lobsters are of a strong and hard flesh, and hard of concoction; the belly, clawes and upper parts are most tender, the tail parts tough; when they are seething their mouth and lower vent should be stopped with tow, lest the liquor being bettered with their juice, they themselves prove flashy and unpleasant in taste. As the River Lobster or *Crevisse* seemeth (as *Dorian* said) to be made onely for weak stomachs; so I think these are ordained onely for the stronger sort: for I have known many weak persons venture on them to their great hurt, as contrariwise found stomachs do well digest them: *Pliny* saith, that in the North-west *Indian* Seas there be Lobsters taken of two yards length; whereof we have none, or if we had, yet can they not be so wholesome, for the least is tendrest, and the middle sised is best flesh; as for the great ones they be old and tough, & will cause sorrow enough before they be well concocted. They come into season with the Buck, and go out of season when the Doe comes in, also in the wane of the moon they

they are little worth, and best towards and in the full: clove-vinegar and gilly flour-vinegar is their best sawce, and if you butter them after they are well sodden with store of vinegar and pepper, they will give a strong nourishment to an indifferent stomach; when their spawn lies greatest in their head, then are they in prime; but when all their spawn is out, then is their spawn good, and they wax bad.

*Lucij.*

*Luces* are properly called Pikes of the Sea; so rare in *Spain*, that they are never seen. But our English Seas, especially which wash the Southern shore, have store of them which are large fat and good. Mr *Huxley* of *Cookfield* sent me once a Luce out of *Sussex* a yard and a half long, which being presented by me to the Mirror of Chivalry (the Lord *Willoughby* of *Eresby*) was thought, and truly thought a most dainty fish; for it eateth more sweet, tender, and crisper than our river Pikes, and may be eaten of aguish persons, weak stomachs, and women in child-bed. Their feed is chiefly upon young fry, and spawnes of fish: and by continual swimming (whereunto they are forced by beating of the surges) they become tenderer than our fresh water Pikes, though not so fat.

*Orbes.*

*Lumps* are of two sorts, the one as round almost as a bowle, the other resembling the fillets of a Calfe; either of them is deformed, shapeless and ugly, so that my Maides once at *Ipswich* were afraid to touch it, being flayed they resemble a soft and gellied substance, whereupon the Hollanders call them: *Snot-fishes*; I liked not their substance, taste, nor qualities, for they were (as they are written of) a curde, raw, and fleagmatick meat, much like to a Thorne-back half sodden, they are best being boiled and pickled like *Sturgian*, and so eaten cold.

*Scom-*

[M]

*Scombrj.*

*Mackrels* were in old time in such request, that two gallons of their pickle (called the pickle of good fellows) was sold for a thousand pieces of silver; but time and experience described them to be of a thick, clammy and suffocating substance, offensive to the brain, head, and breast, though pleasant in taste, and acceptable to the stomach: Certain it is that they cause drowsiness in the best stomachs, and apoplexies, or palsies, or lethargies, or dulness (at the least) of sense and sinews to them that be weak. *Trallianus* rightly adviseth all persons sick of fleagmatick diseases, and of stoppings, to beware of Mackrels as a most dangerous meat: albeit their liver helpeth the jaundies, being sod in vinegar, and their flesh sod in vinegar cureth the suffocation of the matrix: they are best being sod in wine-vinegar with mints, parsley, rosemary, and time, and if afterwards they be kept in pickle, made of Rhenaish wine, ginger, pepper, and dill, they prove a very dainty and no unwholesome meat; they are worst of all buttered. The *French* men lay Southernwood upon a gridiron, & them upon the Southernwood, and so broil them both upon the fire, basting them well with wine and butter, and so serve them in with vinegar, pepper and butter, as hot as can be; by which way no doubt their malignity is much lessened, and their goodness no less encreased.

*Rajole.*

*Maides* are as little and tender Skates, feeding chiefly upon flesh, livers, and spawn of fish; whereas other fish bring forth eggs, which are in time converted into their parents shape; onely Maides Skate and Thorne-back bring forth their young ones without eggs, after the kind of propagation of beasts: they are very nourishing and of good juice, fit for weak stomachs, and such as have through

through wantoness spoiled themselves and robbed nature. Boil them in wine water and salt, with a sprig of rosemary, and then eat them with vinegar, pepper, and sweet butter.

*Mugiles marini. Italice Cephalo.*

*Sea-Mullets* differ little or nothing in shape from Barbels, saying that they are very little or nothing bearded, and those that have beards, have them onely on the neither lip.

There is store of them in the mouth of the river of *Ulk*, and perhaps as many as at *Lateran* in *Province*.  
Plin. l. 9. cap. 8.

They are so swift, that they often outswim the lightest Ships; which argueth them to be of a light and acireal substance: It is strange what is written of this fish;

namely that it should hurt *Venus* game; yea that the very broth of it, or the wine wherein it is sodden should make  
Plin. l. 32. c. 7.

L. de Venereis.

a man unable to get, and a woman unable to conceive children. Nay furthermore *Terpsides* avoucheth, that a little of that broth being mingled with hens meat, maketh them barren though never so well trodden of the Cock; whereupon he saith, The Poets have consecrated the Sea-Mullets to *Diana*, as being the procurer and preserver of chastity; which if it be true (as I can hardly think it is) then farewell *Paracelsus* his cabalistical conclusion, or rather the follies of *Avicen* and many *Arabians*, which give the stones, brains, and combs, of most lascivious birds (as Cocks, Pheasants, Partridges, Drakes and Sparrows) to stir up lust and encrease seed: for the Sea-Mullet is so lascivious, that a thousand Females swim after one Male as soon as they have spawned, and the Males likewise strive as much if they have not choice of Females; yea whereas in a manner all kind of fish, spawne but once a year; they come (like to swine among beasts) thrice a year at the least; yet are they  
(as

(as men say, and as many have written since) abaters of courage, extinguishers of seed, and charmes as it were against conception: Nevertheless sith their flesh is wholesome, white, sweet, and tender, and they feed clean and good, I dare boldly aver them to be much nourishing; being first well sodden in wine, salt, and water, and then either sowced like a Gurnard, or kept in gelly like a Tench, or eaten hot with vinegar and pepper. Of the eggs and blood of this fish mixed with salt (which must not be omitted in this discourse) is also made that which the Italians call Botargo, from the Greek words *βαταργα* or salted eggs.

*Mitili. Chama.*

*Mussels* were never in credit, but amongst the poorer sort; till lately the lilly white Muffel was found out about Romers-wall, as we sail betwixt *Flushing* and *Bergen-op-Zoon*, where indeed in the heat of Sommer, they are commonly and much eaten without any offence to the head, liver or stomach; yea my self (whom once twenty Mussels had almost poisoned at *Cambridg*, and who have seen sharp, filthy, and cruel diseases follow the eating of English Mussels) did fill my self with those Mussels of the Low Country, being never a whit distempered with my bold adventure. Dr *Wotton* saith that the least Mussels be ever best, because they are whitest softest, and soonest digested; but the great ones give a stronger and larger nourishment; the red ones are very dangerous, yellow ones are suspected, but the white ones are wholesome and much commended, save unto hot and distempered stomachs: they are best sodden in the water out of which they were taken, which being not obtained, seeth them in water and salt, and a little strong Ale and Vinegar: broild Mussels encrease heat and draught; fryed Mussels do easily corrupt in  
our

L. de dis. anian.



our bodies, and turn to a bad juice. If they be kept in the like pickle, as lately is devised by Serjeant *Goodrons* to keep Oysters in (made of sea water, wine, vinegar, bayleaves, mints, pepper, ginger, and cinamon) I durst warrant them as wholesome, and questionless more pleasant then the Oister. As for horse-mussels they deserve not the remembrance, sith neither experience, custome, nor reason approveth them a wholesome meat; nay as *Pliny* saith, *Salem virusque respiciunt*, they taste brackish and strong, having a hidden poison within their flesh, yet have I seen them ordinarily sold in *Venice*, which maketh me think that some Sea and River may have wholesome ones of that kind, though ours be neither whole-some nor pleasant of taste. They are exceeding bigg in *Spain* and the *West Indies*; but the greatest that ever I read of, is that which *Juba* recordeth in his volumes written to *Cajus* (*Augustus* son) being as big in compass as three pecks.

*Monacha.*

[N] *Nunfishes* were not seen in *England* till Sir *Francis Drake* and Mr *Caundish* brought them (no man knows out of what Seas) cleaving to the keels of their happy Vessels. It is a kind of shell-fish, not winding like a *Periwinckle*, nor opening his shell (as Oysters, Mussels, and Cockles do) but creeping out of his craggy cabine, like a sea-snail, but that (as I said) his hole goeth strait inward and windeth not: the face of it is very white, the head is covered as it were with a black vail, like the Nuns of Saint *Bridgets* order, whereof I suppose it took the name. It feedeth upon sweet mud sticking upon Ships sides whilst they lye at Anchor, and is as wholesome and delicate a meat as any *Periwinckle*.

*Ostrea.*

[O] *Oysters* do justly deserve a full treatise, being so common

mon, and whichall so wholesome a meat; they differ in colour, substance, and bigness; but the best are thick, little and round sheld, not slippery nor flaggy through abundance of a gellied humour, but short, firm, and thick of flesh, rising up round like a womans breast, being in a manner all belly, and no fins; or at the most having very short fins, of a green colour, and listd about as with a purple haire, which will make them indeed to be justly called *Calliblephara*, that is to say, *The fair eyed lidded Oysters*; such are our *Walsfleet* and *Colchester* Oysters; whose good relish, substance, and wholesomeness, far exceedeth the Oysters of *Ysk*, *Pool*, *Southampton*, *Whitstable*, *Rye*, or any other Port or Haven in *England*.

Thus much concerning the body of Oysters, now somewhat concerning their bigness; *Alexander* with his (Friends and Physicians wondred to find Oysters in the *Indian* seas a foot long. And in *Plinies* time they marvelled at an Oister, which might be divided into three morsels, calling it therefore *Tridacnon* by a peculiar name: but I dare and do truly affirm; that at my eldest Brothers marriage, at *Aldham* hall in *Essex*, I did see a Pelden Oister divided into eight good morsels, whose shell was nothing less then that of *Alexanders*; but as the Greek Proverb saith, *Goodness is not tied to greatness*, but *greatness to goodness*; wherefore sith the little round Oysters be commonly best relished, and less fulsome, let them be of the greatest account, especially to be eaten raw, which of all other is thought to be the best way. *Galen* saith that they are somewhat heavy of digestion, and engender fleagm; but as he knew not the goodness of English beefe (when he condemned the use of all Ox-flesh) so had he tryed the goodness of our Oysters, which *Pliny* maketh the second best of the world,

Plin. l. 32. ca. 6.

Plin. l. 32. ca. 6.

De cib. bon. & mal. succ.

Loco citato.

world, no doubt he would have given Oysters a better censure. That they are wholesome and to be desired of every man; this may be no small reason, that (almost) every man loves them, Item whereas no flesh or other fish is or can be dangerless being eaten raw, raw Oysters are never offensive to any indifferent stomach. Nay furthermore they settle a wayward appetite and confirm a weak stomach, and give good nourishment to decayed members, either through their owne goodness, or that they are so much desired.

Finally if they were an ill and heavy meat, why were they appointed to be eaten first? which is no new custom brought in by some late Physitian: for one asking *Dromas* (who lived long before *Athenaus* and *Macrobius* time) whether he liked best, the Feast of *Athens* or *Chalcis*? I like, said he, the *Athenians* Prologue better then the *Chalcidians*, for they began their feasts with Oysters, and these with hony cakes: which argueth them to have been ever held for a meat of light digestion, else had they not alwaies been eaten in the first place. It is great pitty of the loss of *Asellius* the *Sabins* book written *Dialogue-wise* betwixt the Fig-finch, the Thrush and the Oysters, wherein upon just grounds he so preferred them before the Birds, that *Tiberius Caesar* rewarded him with a thousand pound Sterling. The fattest Oysters are taken in salt water at the mouth of Rivers, but the wholesomest and lightest are in the main upon shels and rocks; which also procure urine and stools, and are helps to cure the chollick and dropsy, if they be eaten raw, for foddren Oysters bind the belly, stop urine, and encrease the collick. How dangerous it is to drink small drink upon Oysters it appeareth by *Andronicus* the elder, who having made a great Dinner of Oysters, drank cold water upon them, whereupon he

Athen. l. 4. c. 13.  
Mac 3. sat. c. 13

Su. in vita Tib.

Celsus.  
Trallianus.

Gal. 5. de. sa. tu

Gregr. hist. l. 9.

he died, being not able to overcome them. And truly as Oysters do hardly corrupt of themselves; so if cold drink follow them they concoct as hardly: wherefore (especially having eaten many) drink either wine or some strong and hot beer after them, for fear of a mischief. Little Oysters are best raw, great Oysters should be stued with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or bak't with onions, pepper, and butter, or pickled with white-wine-vinegar, their owne water, bayes, mints, and hot spices; for of all wayes they are worst sod, unless you seeth them in that sea water from whence they were brought.

All Oysters are dangerous whilst they be full of milk, which commonly is betwixt May and August. Raw Oysters are best in cold weather, when the stomach is hottest, namely from September to April; albeit the *Italians* dare not venture on a raw Oyster at any time, but broil them in the shell with their water, the juice of an orange, pepper, and oil; which way I must needs confess it eates daintily. Pickled Oysters may be eaten at all times, and to my taste and judgement they are more commendable, chiefly to cold, weak, windy, distasted stomachs, then any way else prepared. I wonder whether it be true or no which I have heard of, and *Pliny* seemeth also to affirm, That Oysters may be kept all the year long covered in snow, and so be eaten in Sommer as cold as can be; which if it prove answerable to the likelihood I conceive of it, I will cry out with *Pliny* in the same Chapter, *Quanti quanti es. luxuria, que summa montium & maris ima commisceas?* How great and powerful is riot, which maketh the highest covering of mountains, and the lowest creatures of the seas to meet together? Yet it is recorded that *Apicius* the Roman, kept Oysters so long sweet (were it in snow, pickle, or brine)

Lib. 32. cap. 6.

Seneca in ep.

brine) that he sent them from thence sweet and good to the Emperour *Trajan*, warring against the *Parthians*.

*Cochlea marina.*

[P]

*Periwinkles* or *Whelks*, are nothing but sea-snails, feeding upon the finest mud of the shore and the best weeds; they are very nourishing and restorative, being sod at the sea-side in their own sea water: the whitest flesh are ever best & tenderest, & they which are taken in clean creeks eat pleasant, but they which are gathered upon muddy shores eat very strongly and offend the eyesight. They are best in winter and in the spring: for a stomach and liver resolved as it were and dispossessed of strength.

Gal. 8. de comp  
med. sec. loc.  
Apic. 1. 7. c. 16.

*Apicius* warneth us to pick away the covering of their holes, for it is a most unwholesome thing, being nothing but a collection of all their slime hardened with seething. The best way to prepare them for sound persons is to seeth them in their owne sea-water, or else in river water with salt and vinegar; But for weak and consumed persons *Apicius* willet them (in the Book and Chapter aforesaid) to be thus drest; take first the skin from their holes, and lay them for a day or two covered in salt and milk; the third day lay them onely in new milk, then seeth them in milk till they be dead, or fry them in a pan with butter and salt.

*Passeres.*

*Plaïse* (called the sea-sparrows, because they are brown above and white beneath) are of good, wholesome and fine nourishment. *Arnoldus de villa nova* writeth thus of them. Of all sea-fish *Rochets* and *Gurnards* are to be preferred; for their flesh is firm, and their substance purest of all other. Next unto them *Plaïse* and *Soles* are to be numbred, being eaten in time; for if either of them be once stale, there is no flesh more carrion-like nor more troublesome to the belly of man: the best *Plaïse* have black-

blackest spots, as the best flounders reddest, & the thicker, is most commended, and such as are taken upon the Eastern coast, as *Rye*, *Sandwich*, and *Dover*; could we have store at all times of such wholesome fish, at any reasonable rate, Jackalent would be a cock-horse all the year long, and butchers meat would go a begging.

*Alan(a) minores.*

*Pilchers* differ not only in age (as some dream) but even in substance and form from *Herrings*; for their flesh is firmer and fuller, and their body rounder, neither are they of so aguish an operation; they are best broild, having lien a day in salt, and eaten with butter salt, & pepper.

*Parci marini.*

*Porpeßes*, *Turfions*, or sea-hogs, are of the nature of swine, never good till they be fat, contrary to the disposition of *Tunnies*, whose flesh is ever best when they are leanest; it is an unsavory meat, engendring many superfluous humours, augmenting fleagm, and troubling no less an indifferent stomach, then they trouble the water against a tempest; yet many Ladies and Gentlemen love it exceedingly, bak't like venison; yea I knew a great Gentlewoman (in *Warmick lane*) once lend for a party of it given from a Courtier when the prisoners of *Newgate* had refused the fellow of it out of the *Beggars basket*. Thus like *lips like lettuce*, and that which is most mens bane, may be fittest to delight and nourish others.

*Pol-pi.*

*Poulps* are hard of digestion, naught howsoever they be drest, as *Platina* thinketh. But sith *Hippocrates* commendeth them to women in childbed, I dare not absolutely disswade the eating of them; especially sith *Diphilus*, *Paulus*, *Agineta*, and *Atius* commend them likewise, saying that they nourish much, and excessively provoke lust. Indeed if any would eat a live

Lib. 1. de morb;  
mul.

Lac. in vit. Dio. live pulp; to anger others and to kill himself, as *Diogenes* did (though some say that he died of a raw cow-heel, others that he stiffed himself in his cloke) no doubt he shall find it a dangerous morsel; but being well sodden in salt water and wine, and sweet herbs, it is as dainty and far more wholesomer then a Mackrel.

*Anates marini.*

*Puffins*, whom I may call the feathered fishes, are accounted even by the holy fatherhood of Cardinals to be no flesh but rather fish; whose Catholique censure I will not here oppugne, though I have just reason for it, because I will not encrease the Popes Coffers; which no doubt would be filled, if every Puffin eater bought a pardon, upon true and certain knowledge that a Puffin were flesh: albeit perhaps if his Holiness would say, that a shoulder of Mutton were fish; they either would not or could not think it flesh.

*Aranci marini.*

*Quawiners* (for so the Scots and Northern English term them) are very subtle and crafty fishes, but utterly unwholesome for indifferent stomachs, though the poorer sort of the *Orcadians* eat them for hunger.

*Rubelliones.*

*Rochets* (or rather *Rougets*, because they are so red) differ from *Gurnards* and *Curs*, in that they are redder by a great deal, and also lesser; they are of the like flesh and goodness yet better fried with onions, butter, and vinegar, then sodden; because they are so little, that seething would soke out their best nourishing substance.

*Pectines veneris.*

*Scallops* are called *Venus Cockles*, either because she was borne in one of them, or because she loved them  
Lib 32 cap. 11 above all other meat. *Pliny* extolleth the Scallops of  
Alex-

*Alexandria* in Egypt, but now the most and best be in *Spain* by *Compostella*, whether many lecherous men and women resort, to eat Scallops for the kindling of lust and encrease of nature, under the name of a Pilgrimage to Saint *James* his shrine: The whitest are best, and least hot, all of them encrease lust, provoke much urine, and nourish strongly. *Selsey* and *Purbeck* have gotten them credit for them and for Cockles, above all the Coasts of *England*; they are best being broild with their owne water, vinegar, pepper, and butter, but sodden they are held to be unwholesome

*Phoca.*

*Seales* flesh is counted as hard of digestion, as it is gross of substance, especially being old; wherefore I leave it to *Mariners* and *Sailers*, for whose stomachs it is fittest, and who know the best way how to prepare it

*Triches. Clupea.*

*Shads* have a tender and pleasant flesh, but in some months they are so full of bones, that the danger in eating them lessneth the pleasure; they nourish plentifully, especially the *Severn* shad, which in my judgement is void of that viscus humour, whereby other shads (no less then *Mackrels*) enforce sleepiness to the eater. They are best in May, June, and July, for then they are full of flesh and freest of bones.

*Squilla.*

*Shrimps* are of two sorts; the one crookbacked, the other straitbacked: the first sort is called of *Frenchmen* *Caramots de la sante* healthful shrimps; because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. Shrimps were of great request amongst the *Romans*, and brought in as a principal dish in *Venus* feasts.  
The

The best way of preparing them for healthful persons, is to boil them in sea or salt water, with a little vinegar, but for sick and consumed bodies dress them after this sort : first wash them clean in barley water, then unscale them whilst they are alive, and seeth them in chicken broth ; so are they as much (or rather more) restorative as the best crabs and crevisses most highly commended by Physicians. Futhermore they are unscaled, to vent the windiness which is in them, being sodden with their scales, whereof lust and disposition to venery might arise, but no better nor sounder nourishment.

There is a great kind of Shrimps, which are called *Prawnes* in English, and *Crangones* by *Rondeletius*, highly prized in hectick fevers and consumptions ; but the crook-backt Shrimp far surpasseth them for that purpose, as being of a sweeter taste and more temperate constitution.

#### *Squatina.*

*Skate* is skin'd like a *File*, of the same nature with a *Thorneback*, but pleasanter, more tender, and more available to stir up lechery ; it is so neer a *Thorneback* in shape, that they often couple and engender together.

#### *Lingulae Solea.*

*Soles* or *Tongue* fishes, are counted the *Partridges* of the sea, and the fittest meat of all other for sick folks, for they are of a good smell, a pleasant taste, neither of too hard nor too soft a flesh, engendering neither too thick nor too thin blood, of easie concoction, leaving none or few excrements after they be digested. *Platina* fried them (as we do) with perfly, butter, and verjuce, and sawced them with butter and juce of oranges, but for sick persons they are best sodden in water, butter, and verjuce with a little salt, it is a fish impatient of winter, and therefore then it lurketh in deep hols, but in summer it sporteth

sporteth it self abroad, and offereth it self to be seen when it is most seasonable.

#### *Chalcides.*

*Sprats* need no description, being one of Jack-a-lents principle pages : They smell well being new and fresh, resembling therein the river-smelt ; but their flesh is quezy, corruptible, and aguishi, especially if they light on a weak stomach ; they are worst being smoked, or fried, indifferent sodden, and best broild.

#### *Chalcides majores.*

*Spurlings* are but broad *Sprats*, taken chiefly upon our Northern coast ; which being drest and pickled as *Anchovaes* be in *Provence*, rather surpass them then come behind them in taste and goodness. Were English men as industrious as I could wish, we should sel them deerer to the French and Italians, then their *Anchovaes* are sold to us ; for I have seen some prepared by *Dr. Turner*, which far exceeded theirs : but strange things are ever best liked, according to that saying of *Galen*, *Peregrina, quae ignorant, magis celebrant mortales, quam quod nativum est, quodque esse praeclarum norunt.* com 1. epid. 3. *Mortal men (saith he) do more extoll forsign things,* cap. 4. *albeit they know them not ; then home-bred and familiar things, though they know them to be excellent.*

#### *Apna infumate.*

As for *Red Sprats* and *Spurlings*, I vouchsafe them not the name of any wholesome nourishment, or rather of no nourishment at all ; commending them for nothing but that they are bawdes to enforce appetite, and serve well the poor mans turn to quench hunger.

#### *Asellus aridus*

*Stockfish* whilst it is unbeaten is called *Buckborne*, because it is so tough ; when it is beaten upon the stock, it is termed *stockfish*. *Rondeletius* calleth the first lib. de pisc.

The best way of preparing them for healthful persons, is to boil them in sea or salt water, with a little vinegar, but for sick and consumed bodies dress them after this sort: first wash them clean in barly water, then unscale them whilst they are alive, and seeth them in chicken broth; so are they as much (or rather more) restorative as the best crabs and crevisses most highly commended by Physicians. Futhermore they are unscaled, to vent the windiness which is in them, being sodden with their scales, whereof lust and disposition to venery might arise, but no better nor sounder nourishment.

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Lib. colloq.

*Merlucium*, and Stock-fish *Moluam*, it may be *Salpa Plinij*, for that is a great fish, and made tender by age and beating. *Erasmus* thinketh it to be called Stockfish, because it nourisheth no more then a dried stock: wherefore howsoever it be sod, buter'd, fried or baked, and made both toothsome and delectable by good and chargeable cookery; yet a stone will be a stone, and an ape an ape, howsoever the one be set up for a Saint, and the other apparelled like a Judge.

The Stilliard Merchants lay it twenty four hours in strong lye, and then as long again in warm waters; afterwards they boil it in abundance of butter, and so serve it in with pepper, and salt, which way (if any way) it is most nourishing, because it is made not onely tender, but also more moist and warm: Now let us stay longer upon the Sturgian, esteemed sometime the Monarch of all sea-fish.

*Acipenser.*

*Sturgian* is thought of Mr. *Cogan* to be a fish of hard substance, not much better (in his judgement) then Bacon or Brawn, although for the rareness it be esteemed of great Estates; which I will not deny to be true in old and resty Sturgian; but young Sturgian is so far of from being tough or unwholesome, that of all other fish it is and was ever most preferred: *Severus* and his followers did so esteem it (though *Trajan* for an in borne hatred could not abide it) that whensoever any great feast was kept, the chiefe Gentleman of his Court carried up the Sturgian, all gilded over with gold, and attended with minstrelly and carolling, as though a solemn Pageant or Saints shrine were to be carried about the City. *Galen* likewise and *Tully* affirm it to be of a sweet delicate and good nourishment. *Cordan* compareth it with Veal, but indeed it is far sweeter: Sturgians livers

are

are so exceeding sweet, that at *Hamborough* they rub them over with the broken gall, lest the stomach should be cloyed with over sweetness. The great and full grown Sturgians are better then the less, and the Male then the Female; and they which suck and lye at the mouths of Rivers, are counted sweeter then they which are taken in the main sea; it feeds not (as other fish do) upon flies, worms, fish-spawne or roots, but sucketh like a Lamprey (because it hath no teeth) of such sweet morsels or offall as happily it findeth. One thing is admirable in this fish, that albeit clean contrary to other fishes the scales turn toward the head; yet against the side and stream it swimeth fasteth. *Physicians* forbid all Sturgian (especially the head and fore-rand) to aguish persons and such as be lately recovered of agues; because they are so far and oily, that their stomachs will convert them into choler. At *Danske* and *Hamborough* (whence we have the best) sometimes they are roasted, being stickt full of cloves; but then the belly onely is toothsome, which eateth like Veal, or rather better, if such sawce be made unto it as we use to roasted Venison. Otherwhiles they are broild and basted with oil and vinegar, having been first a little corned with salt; but if Sturgian be well sod, and then kept in convenient pickle, of all other preparations it is the chiefe, being eaten with vinegar and sweet fennel.

They are first sod in two parts of water, one of white wine; and one of white wine vinegar, with sufficient salt, verveine and dill, as long as one would seeth a legg of Veal; then being cold, they are divided into joulis and rands, and put up into barrels or kegs, with store of Rhenish wine, wine-vinegar, and seawater; wherein having lain half a year, they become a light, toothsome and singular good meat, to an indifferent and temperate stomach.

Z 2

mach.

Gal. de Euchy  
& cacochym.  
cic. 1. Tusc.  
lan quast.

mach. As for Cavialie, or their eggs being poudred, let *Turks, Grecians, Venetians, and Spaniards*, celebrate them never so much, yet the *Italian Proverb* will ever betrue.

*Chi mangia di Caviale,  
Mangia moschi merdi & sale.  
He that eateth of Cavialies,  
Eateth salt, dung, and flies.*

I commend the flesh of Sturgian chiefly to hot and distasted stomachs, to young men, and especially in Sommer; at which time (eaten with gilly-flour vinegar) it slaketh thirst, sharpeneth appetite, setleth the stomach, delayeth heat, and giveth both a temperate and a sound nourishment.

#### *Xiphij.*

*Sword-fishes* are much whiter and pleasanter in taste then Tunny; but as hard of digestion, and therefore unworthy any longer discourse.

#### *Raja.*

[T] *Thornback*, which *Charles Chester* merily and not unfitly calleth Neptunes beard, was extolled by *Antiphanes* in *Athenem* history for a dainty fish; indeed it is of a pleasant taste, but of a stronger smell then Skate, over-moist to nourish much, but not so much as to hinder lust, which it mightily encreaseth. *Albertus* thinks it as hard to be concocted as any beefe; whose judgement I suspect, sith *Hippocrates* permits it in long Consumptions: Assuredly if not the flesh, yet the liver is marvelous sweet and of great nourishment, which the very taste and consistence thereof will sufficiently demonstrate. *Thorneback* is good foddren, especially the liver of it, though *Dorion the Mustian* said, That a foddren *Thorn-*

*Libide morb.  
inc.*

*Athen. l. 8. c. 5.*

*Thornback* is like a piece of foddren Cloth; but the flesh is best broiled after it hath been foddren, to consume the watrishness.

#### *Thynni.*

*Tunies* are best when they are leanest; namely, towards the Fall and the dead of Winter. When they are at the best, their flesh is unfavoury enough, cloying an indifferent stomach, and engendering most gross and superfluous moistures. As *Porpesses* must be baked while they are new, so *Tunny* is never good till it have been long pouldred with salt, vinegar, coriander, and hot spices. No *Tunny* lives past two years, waxing so fat that their bellies break: at which time more gain is made of their fat, by making *Train-oyl* for Clothiers, then good by their flesh; which is only good, (if good at all) for Spanish and Italian Mariners.

#### *Rhombi.*

*Turbuts*, which some call the Sea-Pheasant, were in old time counted so good and delicate, that this Proverb grew upon them, *Nihil ad Rhombum*; that is to say, *What is all this in comparision of a Turbutt*. Verily, whilst they be young, (at which time they are called *Butts*) their flesh is moist, tender, white, and pleasant; afterwards they are harder to be digested, though more crumbling to feel to: and as their prickles wax longer, so their flesh waxeth tougher. They are best being foddren as you seeth *Thornback*, or rather as you seeth a grown *Plaife*.

#### *Balæna.*

*Whales* flesh is the hardest of all other, and unusuall to be eaten of our Countrymen, no not when they are very young and tenderest; yet the livers of *Whales*, *Sturgians*, and *Dolphins* smell like violets, taste most pleasantly being salted, and give competent nourishment as *Cardan* writeth.

[W]

*Onisci*



## Of SEA-FISH.

*Onisci. Albula. Mollicula.*

*Whitings* had never staid so long in the Court of England (where they are never wanting upon a fish day) unless they had done some notable service, and still deserved their entertainment; the best *Whitings* are taken in Tweede, called *Merlings*, of like shape and vertue with ours, but far bigger; all Physicians allow them for a light, wholesome and good meat, not denying them to sick persons, and highly commending them to such as be in health; they are good sodden with salt and time, and their livers are very restorative, yea more then of other fishes: they are also good broild, and dried after the manner of *Stockfish* into little *Buckhorne*; but then they are fitter (as *Stockfish* is) to dry up moistures in a rhumatick stomach, then to nourish the body.

*Colybdana.*

[Y]

*Yards* or shamefishes (so called because they resemble the yard of a man) are by *Galens* judgement as agreeable to weak stomachs, as *Crabs*, *Shrimps*, & *Crevisses*. *Gesner* in his book of fishes, saith that the French men call this fish the *Asses-prick*, and Dr *Wotton* termeth it grossly the *Pintle fish*. How shameful a name so ever it beareth, it needs not be ashamed of his vertues; for it nourisheth much, is light of concoction, and encreaseth nature.

*Yellow heads* or *Giltpoles* are before spoken of, next before *Gurnards*. And thus much of Sea fish; now fresh water fish challenge their due remembrance, of which we will treat in the next Chapter.

## CHAP.

## CHAP. XIX.

## Of Fresh water Fish.

*Apium.*

**A**lderlings are a kind of fish betwixt a Trout and a Grayling, scaled (as the Trout is not) but not so great scaled as the Grailing is; It lyeth ever in a deep water, under some old and great alder; his flesh being sod smelleth like to wild parslly, whereupon I guess it had his Latin name, and is of indifferent good nourishment, and provoketh urine.

[A]

*Barbellio.*

*Barbels* are counted nothing but bearded-mullets; It is most likely that this is the fish dedicated to *Diana* the Goddess of chastity; for it is a very cold, moist and gellied fish, hurting the sinews, quenching lust, and greatly troubling both head and belly, if it be usually and much eaten of; some eat it hot after it is sodden in wine vinegar, time, and savory (which is a good way to correct it) others eat it cold laid in gelly, which onely agreeth with hot and aguish stomachs in Summer time; assuredly the eggs or spawne of *Barbels* is very sharp, griping and corrosive, driving many into bloody fluxes that have eaten them fasting.

[B]

*Abramides.*

*Breams* seem no other then flat Carps; yet whiter of flesh, and finer nourishment. There is a kind of *Bream* called *Scarus ruminas*, which we call a *Cudbream*, because his lips are ever wagging like a Cow chawing the cud: this of all other is the lightest, sweetest, and best fish of the River, fitter for weak and sick persons then such

De comp. med.  
sec. loc.

li. de dis. anim.

Plin. l. 32. ca. 7.  
Terpsides lib.  
de Vener.

such as be in health, because it is so fine.

*A very good way how to dress most part of scaled fishes.*

Prepare it after this sort, set on a good quantity of white strong vinegar and stale Ale, with a cursey of salt, a little mints, origanum, parsly and rosemary; and when your liquor boileth fast upon the fire, stop the mouth of your Bream with a nutmeg thrust downe into his throat, and cast him in skipping into the liquor keeping him downe till he be thorow dead and perfectly foddren: dress Pikes, Roches, Carps, Grailings, Mulletts, and all great fish of the River in the like sort; for it will make them to eat pleasant, crisp, brittle, and firm, not watrish and flaggy, as most fish do, because we know not how to use and order them.

*Alburni.*

*Bleyes* or *Bleaks* are soft flesht, but never fat; fitter to feed Pikes then to nourish men; in the heat of Summer they are troubled with a worme in their stomach, which makes them so mad and frantick, that rowing upon the Thames you shall have three or four in an evening leap into your boat: A waterman once opened one, and found a little worm in it, not unlike to them which grow in oxens skins (wherewith they are often enraged) but far less; they are counted a tender, but never any wholesome meat; because they are so subject to frensy and giddiness.

*Cyprini. Carpiones.*

*Carps* are of a sweet taste, and much good nourishment, in which respects they were dedicated to *Venus*, discommended for nothing, but that they will not last long, wherefore they are forthwith to be dressed, because (through lightness of their substance) they will soon corrupt. The Portugals suppose that Carps feed upon gold, because nothing almost is found in their bellies, but

Pisan. de. esc. &  
petul.

a yellow glistering sand; which opinion is also encreased, in that they lye onely at the bottome of waters: The River Carp is most wholesome; if the ground of that River be gravel or clean sand; otherwise take them out of gravelly ponds fed with springs, and fatted with convenient meat; where they will not onely encrease mightily in number and bigness, but also get a very pleasant taste and a wholesome nature: The middle sized Carp is ever best, agreeing with all times, ages and complexions. The Tongue is the most nourishing part of all, but the spawne is heavy and unwholesome howsoever it be dressed. The head of a Carp, the tail of a Pike, and the Belly of a Bream are most esteemed, for their tenderness, shortness, and well relishing. Some bake a Carp with spice, fruit, and butter; but in my judgment being foddren like a Bream, it is of as good a taste and better nourishment. A red Cavialie is made of their spawne in *Italy*; much eaten and desired of the Iewes, for that they dare not eat of the Cavialie of Sturgians, Seales, and Tunny, because they are onely to feed upon scaled fish, and such as carry fins: above all things see that your Carps stink not of mud nor fenny filth; for they cannot then be wholesome for mans body.

*Locustella. Astaci. Carabi.*

*Crevisses* and Shrimps were appointed by God saith *Dorion* (as *Athenaus* writeth) for quezy stomachs, and give also a kind of exercise for such as be weak: for head and brest must first be divided from their bodies; then each of them must be dis scaled, and clean picked with much pidling; then the long gut lying along the back of the Crevisse is to be voided. Lastly, the small clawes are to be broken, wherein lyeth part of the best meat. Crevisses feed upon fish, water-herbs, and sweet clay; but most gladly upon the livers of young beasts; before

we are to use them, it were good to diet them in a cistern with crumbs of white bread for three or four dayes together, so will they be cleansed of all impurities, and give a more strong and fine nourishment. They should be sodden in the water whence they were taken with a little salt; and never kept above a day after, for they will soon smell and putrifie: we do foolishly to eat them last, being a fine temperate and nourishing meat. They are best from the Spring until Autumn, and at the full of the Moon they are most commendable. The Females likewise are better then the Males, which a wise man will soon discern: for consumed persons they are first to be washed in barly water, and then to be sodden in milk (being first dis-caled) till they be tender; according as before I wrote of Shrimps.

*Leucisci.*

[D]

*Daces*, or *Darts*, or *Dares* be of a sweet taste, a soft flesh and good nourishment, either sod or broild; or pickled like Anchovaes after the Italian manner.

*Anguilla.*

*Eeles* have so sweet a flesh, that they and Lampreys were dedicated to that filthy Goddess *Gula* or gluttony; yet withall it is so unwholesome, that some *Zoilus* or *Momus* would have accused nature, for putting so sweet a taste into so dangerous a meat: for *Eeles* (as *Hippocrates* writeth) live most willingly in muddy places: and in his *Epidemiques* he rehearseth many mischiefs to have happened to divers through eating of *Eeles*; they give much nourishment, but very corruptible: they loosen the belly, but bring fluxes, they open the wind-pipes, but stop the liver; they clear the voice, but infect the lungs; they encrease seed, but yet no good seed: finally they bring agues, hurt the stomach and kidneys, engender gravel, cause the strangury, sharpen the gout, and

and fill us full of many diseases; they are worst in Summer, but never wholefom: the elder ones are least hurtful and if any be harmless it is the silver-bellied and the sandy *Eele*. *Arnoldus de villa nova*, saith that no *Eele* is free from a venomous malignity and a kind of gluish suffocating juice. But *Jovius* reporteth that some *Eeles* are engendred in a little River by *Cremona*, less a great deal, then our little griggs, hurtful in no disease, but of a pure wholesome and good nourishment; which I will believe because so grave a Chronicler reporteth it: otherwise I should think ill with *Hippocrates* of all *Eeles*, even of those little ones as well as the *Eeles* in *Ganges*, which are thirty foot long, as *Pliny* writeth: Verily when *Eeles* only sink to the bottom, and all other fishes float after they are dead, it cannot but argue them to be of a muddy nature, little participating of that aereal substance which moveth and lightneth other fishes. Again sith like an Owle it never comes abroad to feed but in the night time; it argueth a melancholick disposition in it self, and a likelihood to beget the like in us. Great *Eeles* are best roasted and broild, because their malignant humour lieth more next under the skin then in their flesh; which is corrected or evaporated by the fire. Next of all they are best poudred and sowed, and baked with butter, salt, and pepper; but worst being sodden in water, ale, and yeast, as commonly they are; for the yeast addeth one maginnity to another, and doth more hurt then I can expresse to the stomach, liver, and blood.

*Rhombi fluviatiles.*

Flounders if they be thick and well grown are a most wholefome and light meat, being sod with water and verjuice, or fried with vinegar and butter; but the little Flounders called *Dabs* as they are little esteemed of, so their watrish and flaggy flesh doth justly deserve it.

Com. in Sch. fal

Jov. in desc.  
Hetrur.

lib. 9. cap. 3.

Li. de reſt. rar.

*Thymi.*

*Grailings* called both of Greeks and Latins *Thymi*, because their flesh smelleth like thyme when they be in season, are a white, firm, and yet a tender meat, tasting no worse then it smels, and nourishing plentifully. Seeth it in such sort, as was described in our Treatise before of dressing Breams, and you will find few fishes comparable unto it, of all scaled fishes they only want a gall, which perhaps is the cause of their greater excellency.

*Gobiones.*

*Gudgins* are of two sorts, one whiter and very little, the other bigger and blackish; both are as wholesome as a Perch; but if any be found yellowish, they are dry, lean and unseasonable. *Galen* commendeth their flesh exceedingly, not onely because it is short and pleasant in taste, being fat and friable; but also for that it is soon concocted, nourisheth much, and encreaseth good blood. They are best which lye about rocky and gravelly places, for fenny and lake *Gudgeons* be not wholesome.

*Paganelli.*

*Rondeletius* in his book of fishes, mentioneth two *Sea Gudgins* called *Paganelli* of a far greater length and bigness then ours are of, which our Western fishermen call by the name of *Sea-cobs*: they sometimes come up the River of *Vske*, where they are taken and brought to *Excceter*, and accounted (as they are indeed) a most sound, light, wholesome, and nourishing meat.

*Capitones.*

*Gulls*, *Guffs*, *Pulches*, *Chevins*, and *Millers thombs* are a kind of jolt-headed *Gudgins*, very sweet, tender, and wholesome, especially when they be with spawn; for their eggs are many and fat, giving good nourishment; and though their flesh be hard in *Albertus* judgment, yet it never putrieth, and is well digested.

*Funduli.**Funduli.*

*Groundlings* are also a kind of *Gudgins* never lying from the ground, freckled as it were on each side with seven or eight spots; they are seasonable in March, April, and May: the best lye lowest, and feed finest, sucking upon gravel; but they which lye neer to great Cities, feed upon filth, and delight in the dead carcasses of men and beasts, therefore called of the Germans *Leijteffers*.

All sorts of *Gudgins* be wholefom either sod or fried, agreeing with all constitutions of body, sicknesses and ages.

*Pungitij. Spinachia.*

*Hackles* or *Sticklebacks* are supposed to come of the seed of fishes spilt or miscarrying in the water; some think they engender of their own accord, from mud or rain putrified in ponds: howsoever it is they are nought and unwholesome, sufficient to quench poor mens hunger, but not to nourish either rich or poor.

*Jacks* or young *Pickrels* shall be described hereafter, when we speak of the nature of *Pikes*.

*Kobs* or *Sea-gudgins* (taken yet in fresh water) are before spoken of in the discourse of *Gudgins*.

*Lampreta. Murana.*

*Lampreys* and *Lamprons*, differ in bigness only and in goodness; they are both a very sweet and nourishing meat, encreasing much lust through superfluous nourishment; were they as wholesome as sweet, I would not much discommend *Lucius Mutana* and the Nobles of *England* for so much coveting after them: but how ill they are even for strong stomachs, and how easily a man may surfeit on them; not onely the death of King *Henry* the first, but also of many brave men and Captains may sufficiently demonstrate. *Pliny* avoucheth

Poly. Virgil:  
lib. 11. hist.

eth

Lib 9. cap. 27.

Plin. l. 32 ca. 2.

eth that they engender with the land Snake: but sith they engender and have eggs at all times of the year, I see no reason for it. *Aristotle* saith, that another long fish like a Lamprey called *Myrus* is the Sire; which *Licinius Macer* oppugneth, affirming constantly that he hath found Lampreys upon the land engendering with Serpents, and that Fisher-men counterfetting the Serpents hiss, can call them out of the water and take them at pleasure. They are best (if ever good) in March and April; for then are they so fat, that they have in a manner no back bone at all: towards Summer they wax harder, and then have they a manifest bone, but their flesh is consumed: Seeth or bake them thoroughly, for otherwise they are of hard and very dangerous digestion. Old men, gowty men, and aguish persons, and whosoever is troubled in the sinews or sinewy parts, should shun the eating of them no less, then as if they were Serpents indeed. The *Italians* dress them after this sort; first they beat them on the tail with a wand (where their life is thought to lye) till they be almost dead, then they gagge their mouth with a whole Nutmeg, and stop every oiler-hole with a clove, afterwards they cast them into oil and malmie boiling together, casting in after them some crumbs of bread, a few almonds blancht and minced; whereby their malignity is corrected and their flesh bettered.

Plin. l. 9. ca. 55

*Cajus Hercius* was the first that ever hem'd them in ponds, where they multiplied and prospered in such sort, that at *Cæsar* the Dictators triumphall suppers, he gave him six thousand Lampreys for each supper; he fed them with the liver, and blood of beasts: but *Vidius Pollio* (a Roman Knight, and one of *Augustus* minions) fed his Lampreys with his slaves carcases; not because beasts were not sufficient to feed them, but that he took a pleasure

sure to see a thousand Lampreys sucking altogether like horse-leeches upon one man.

Concerning our English preparation of them, a certain friend of mine gave me this Receipt of bakeing and dressing Lampreys; namely first to powder them (after parboiling) with salt, time, origanum, then either to broil them as Spitchcocks, or to bake them with wine; pepper, nutmegs, mace, cloves, ginger and good store of butter. The little ones called Lamprons are best broild, but the great ones called Lampreys are best baked. Of all our English Lampreys, the Severn-dweller is most worthily commended, for it is whiter, purer, sweeter, and fatter, and of less malignity then any other.

*Loche.*

*Loches*, meat (as the Greek word importeth) for women in child-bed, are very light and of excellent nourishment; they have a flesh like liver, and a red spleen, which are most delicate in taste, and as wholesome in operation.

*Apua Cobita*, *Gesneri*. *Aliniata Caij*. *Phoxini Bellonij*.

*Minoes*, so called either for their littleness, or (as Dr. *Cajus* imagined) because their fins be of so lively a red, as if they were died with the true Cinnabre-lake called *Minium*: They are less then *Loches*, feeding upon nothing, but licking one another. *Gesner* thinks them to engender of the wast seed of *Gudgins*; others that they engender of themselves out of unknown matter; yet certain it is that they are ever full of spawn, which should argue a natural copulation of them with some little fish or other: they are a most delicate and light meat (their gall being warily voided without breaking) either fried or sodden.

*Mulli.*

*Mullets* of the River be of like goodness with the Sea-Mullets,

[M]

Athen. l. 1. c. 3. Mulletts, though not fully of so fine and pure substance. *Philoxenus* the Poet, supping at the lower mess in *Dionysius* Court; took suddenly a little leane Mullett out of the dish, and set his ear to the mouth of it; whereat *Dionysius* laughing, and asking him what newes? marry (quoth he) he tells me of some strange newes in the River, whereof none (as he saith) can more fully enforme me then yonder great Mullett in the upper dish: so for his pleasant jest he got the greater; and withall gives us to note, that unless a Mullett be large and fat, it is but a frivolous dish, making a great shew on the Table, but little nourishing; how they are best to be drest, is already specified when I wrote of Breems.

*Petula*

*Olaffes*, or rather *Old wives* (because of their mumping and soure countenance) are as dainty and wholesome of substance, as they are large in body; it was my chance to buy one about *Putny*, as I came from Mr. Secretary *Walsingham* his house about ten years since: which I caused to be boild with salt, wine, and vinegar; and a little thime; and I protest that I never did eat a more white firm, dainty and wholesome fish.

*Perca.*

*Perches* are a most wholesome fish, firm, tender, white, and nourishing. *Ausonius* calleth them *delicias men* (a the delight of feasts, preferring them before Pikes, Roches, Mulletts, and all other fish, *Eobanus Hessus* in his poetical Dietary, termeth them the River-partridges. *Diocles* the Physitian writ a just volumn in the praise of *Perches*, and *Hippocrates* and *Galen* most highly extoll them. They are ever in season, save in March and April, when they spawne. As the oldest and greatest Eele is ever best, so contrariwise the middle Perch and Pike is ever most wholesome. Seeth them in wine-vinegar, water, and

Hippoc. 2. de  
rat. vict.  
Gal. 3. de al. fa.

and salt; and then either eat them hot, or cover them in wine-vinegar to be eaten cold: for so they both cool a distempered feverous stomach, and give also much nourishment to a weak body.

*Lupi.*

*Pikes* or *River-wolves* are greatly commended by *Gesner* and divers learned Authors for a wholesom meate, permitted, yea enjoined to sick persons and women in child bed; yet verily to speak like a Lawyer, I cannot perceive *quo warranto*; for if fenney or muddy-rivered fishes be unwholesome, the Pike is not so good as Authors make him, living most naturally and willingly in such places where he may fat himself with froggs and filth. Futhermore when a Pike is big and full grown, is not his flesh rather to be counted hard, then firm; indeed I will not deny but a Pike of a middle size, fed in gravelly ponds with fresh livers of beasts, sodden crisp in wine-vinegar and sweet-herbs, is of no bad nourishment for any man, but fittest for hot chollerick stomachs and young persons. *Macrobius* writeth, that the best Pike is taken in a clear River betwixt two bridges; but I never saw them fat in any clear River, and therefore I suspect their goodness.

3. sat. cap. 16.

Certain it is that old great Pikes are very hard, tough, and ill to digest: young ones (called Jacks) are contrariwise to watrish and moist. Chuse therefore one of a middle growth, for it is most likely to nourish us best. The Germans having split them along the back, thrust their tails into their mouths, and then fry them a little with sweet butter, then they take them out of the frying pan, and boil them (as long as one would seeth an egg) with wine, water, vinegar, and salt, galloping on the fire, and last of all having sprinkled it over with the

Bb

pow-

powder of cloves, cinamon and ginger, they serve it to the Table.

*Rutili.*

*Roches*, or *Roch* fishes (called so of *Saint Roch* that *Legendary Esculapius* and giver of health) are esteemed and thought incapable of any disease, according to the old Proverb, *As sound as a Roch*. Hence have men collected, that the flesh of them is light, sound, and wholesome; which verily is not to be denied, being sodden like a Bream: they are full of bones, which maketh them the less regarded, though wisemen know well enough, that roses are roses, albeit their tree be dangerous and full of thornes.

*Cernua Aspredines.*

*Ruffs* or *Ruggels* are not much unlike to *Perches*, for the goodness of their flesh, though their skin be rougher: the best live in sandy places, where they wax exceeding fat and sweet; dress them as you do *perches*: some take them for the *Bafe*; and verily by *Gesners* description they disagree as much as nothing.

*Salmones.*

*Salmons* are of a fatty, tender, short, and sweet flesh, quickly filling the stomach, and soon glutting. *Gesner* commendeth them that go fardest up into fresh Rivers, accounting them worst which are taken nearest the Sea; which I find to be true in the difference betwixt the *Salmons* of upper *Severn* (betwixt *Shrewsbury* and *Beaudly*) and the *Salmons* taken betwixt *Glocester* and *Bristowe*. Nevertheless if they go too high up the River, they wax leaner for want of sufficient nourishment, as manifestly appeareth (which I my self have seen) in the *Salmon* of the *Rhine* taken at *Ringfielden* beyond *Basel*, and at *oppenheim* above the City of *Ments*. *Salmons* come in and go out with the Buck; for towards Winter they

they wax kipper, full of kernels under their throate like a meafeld hogg, and lose both their redness of flesh, and also the pleasure of tast which else it giveth: they are to be sodden wholly in wine, or wholly in water; for if they be sodden in both, they prove tough and unpleasant: it is best to seeth them in wine vinegar and salt, or else parboile them onely in water, being cut into certain pieces, and having stickt those pieces full of cloves, broil them upon a gridiron, and bast them with butter, and serve them in with sawce made of vinegar, cinamon and sugar. Some have pickled *Salmon* as *Sturgian* is used, and find it to be as dainty, and no less wholesom; but salt *Salmon* loseth a double goodness, the one of a good taste, the other of a good nourishment. Hot *Salmon* is counted unwholesome in England, and suspected as a leprous meat; without all reason; for if it be sodden in wine, and afterwards well spiced, there is no danger of any such accident.

As for *Salmon peales* (which indeed are nothing but *Sea-Trouts*) howsoever they be highly commended of the Western and Welch people; yet are they never enough commended, being a more light, wholesom, and well tasted meat then the *Salmon* it self.

*Salmunculi.*

*Shuins*, seem unto me a kind of *Salmon*, whereof plenty is taken in the River running by *Cardiff* castle: but it surpasseth the *Salmon* as much in goodness, as it is surpassed by him in length and greatness; boil it in wine vinegar salt, and sweet herbs, and you shall find it a delicate and wholesome fish.

*Violacea. Epelani Rondeletij.*

*Smellts* are so called, because they smell so sweet; yea if you draw them, and then dry them in a shadowy place, (being seasonably taken) they still retain a smell as it

### Of Fresh-water Fish.

were of violets. Their flesh is of the finest, lightest, softest, and best juce of all other fish; their excellency is in winter, and whensoever they are full of spawn. Western smelts have the greatest commendation for their greatness and goodness. Void the gall cleanly, and then use the livers, guts, bellies, and fat for great restoratives. The best are taken by *Kew* and *Brainford* within eight miles of *London*, and at *Westchester*. Seeth them in hot boiling water and salt, and take them out as soon as they are sodden; for lying long in the water they will wax flaggy: their sawce is butter and verjuce mingled with a little gross pepper; but if you fry them in butter, eat them with the juice of civil-orenges; for that is their best sawce.

#### Trutta.

*Trouts* are so great in *Northumberland*, that they seem thicker then *Salmons*, and are therefore called *Bull-trouts*; there are especially two sorts of them, *Red-trouts* resembling little fresh-water *Salmons*, and therefore termed *Salmon-trouts*; and *Gray-trouts* or *Skurffs*, which keep not in the chanel of *Bournes* or *Rivers*; but lurk like the *Alderlings* under the roots of great *Alders*; they are both a very pleasant and good meat for sound persons: but they are foully mistaken, which prefer them in agues before *Perches*, (whose flesh is tender, friable, light, of good juce, and speedy concoction) when they are in no one thing comparable unto them: they are best being sodden like a *Bream* and eaten hot, for being eaten cold they lose much of their grace and more of their goodness.

#### Tinca.

*Tenches* are naturally such friends to *Pikes*, that pittie it is they should be separated; yet sith I have followed the order of the *Alphabet*, I could not but divide

### Of Fresh-water Fish.

divide them in name though they agree in nature. Old writers hardly vouchsafe to mention them, because they were onely esteemed as beggars meat; the very feeling and smell of them, shew, that a *Tench* is but a muddy and slimy fish. *Albertus* living 1252 years after Christ, was the first that ever wrote of the nature of the *Tench*. His flesh is stopping, slimy, viscous, and very unwholesome; and (as *Alexander Benedictus* writeth) of a most unclean and damnable nourishment. *Antonius Gazius* saith, that a fried *Tench* is a secret poison: and I remember that *Dr. Cajus* (whose learning I reverence) was wont to call *Tenches* good plaisters, but bad nourishers. For indeed being outwardly laid to the soles of ones feet, they oftentimes draw away the ague; but inwardly taken they engender palsies, stop the lungs, putrifie in the stomach, and bring a man that much eats them to infinite diseases; they are very hard of digestion, burdensome to the stomach, encreasing slimy nourishment, and breeding palsies, and appoplexies in the head: From May to November they are very dangerous; afterwards, hot cholerick and labouring men may be refreshed by them, but none else: they are worst being fried, best being kept in gelly, made strong of wine and spices.

#### Umbra.

*Umbers* have a dry and whitish flesh, like the flesh of *gray-trouts*, being of the like substance, quality and goodness, and needing no other preparation. The belly of it is preferred before the other parts, and is wholesomest in the *Dog daies*. *Pisanelus* saith that it is called *Umbra* in Latin, because it swimmeth in the river like a shadow; and he commendeth it exceedingly for young and hot stomachs, as that also it is soon concocted and encreaseth seed.

lib. de esc. & potul.



## CHAP. XX.

*Of such living Creatures and Meats, as be neither Flesh nor Fish, and yet give good nourishment to the body.*

*Cochela terrestres.*

**S**NAILS are little esteemed of us in *England*, but in *Barbarie*, *Spain*, and *Italy* they are eaten as a most dainty, wholesome, nourishing, and restoring meat. Let us beware when, and in what sort, we use them; for they are naught whilst they feed, but towards winter having scoured themselves from all excrements, and barled themselves fat with sleep, then are they wholesomest: also if they feed in woods or in gardens full of Physick-herbs, they are strong both of sinell and taste and dangerous to eat of. They desire of all other herbs to feed of daffadills and asphodils; but then they are not so good, as those that feed upon other herbs and fruits, but especially upon Dew-berries. In *Cales* and *Spain* they feed chiefly upon orange flowers, which makes them very pleasant in eating. In the Islands of *Majorca* and *Minorca*, they never come out of their caves, but live by sucking one anothers shell, hanging together like a gluster of grapes; which no doubt are of a purer substance then ours, that suck and feed upon all herbs. *Fulvius Hilpinus* not long before the civil war betwixt *Caesar* and *Pompey*, made in his garden several snail-parks (as I may call them) keeping every kind by themselves; there might one find the white snails of *Reate*, the gray and great snails of *Illyricum*; the fruitful snails of *Africa*, and the *Solitan* snails, most famous

Plin. l. 8. c. 39.

Plin. loc. citato

Plin. li. 9. c. 55.  
Ex. M. Varrone*Of such Meats as are neither Flesh nor Fish.*

famous and excellent of all others: which he suffered not to feed upon what they listed, but made certain papp with sweet wine, hony, and flour, whereby they were fed so fat, and became so wholesome, sweet, and delicate, that they were highly esteemed, being sold every dishfull for Fourscore Quadrants. But sith no man is in hope to gain so much by that Occupation, they which must needs use them, may chuse them in this sort: First, let them chooſe them of middle size, feeding all Sommer time in hilly places upon wholesome Herbs. Secondly, let them not eat them till *September* be past, for by that time they are thoroughly purged of all Excrements. Also, they are unfit for weak, cold and moist Complexions, because they themselves are cold in the first degree, and moist in the second. They are best for hot stomachs, cholerick constitutions, thirsty distemperatures, watchfull brains, and men troubled with Ulcers of the lungs, and free from all stoppings and inflammations of the Kidneys. *Pliny* wills them to be first parboyl'd in warm Water with sweet Herbs, and then to be broyl'd upon the Coles, and to be eaten ever in an odd number: but if you dress them as *Apicius* appoints Periwinkles to be dressed (which I before described in the Treatise of Periwinkles) they will prove a light, wholesome and good nourishment.

Pisanel. de esc.  
& potul.

Plin. l. 30. c. 6.

Supra cap. 18.

*Tortudines.*

*Tortisses* are likewise no usuall Meat amongst us: yet because I see no reason but that Riot may bring them in, and make them as familiar unto us as *Turkies* are, I will write something of their choice, use, hurtfulness, correction and degrees of Temperature. Choose ever the greatest, fullest of Eggs, liveliest eyed, and fatted at home with the best meat. Their flesh nourishes plentifully, and recovers men out of Consumptions. Yet is it

it slowly digested of weak stomachs, engendering thick and phlegmatick blood, and making the eaters sleepy and sloathfull. Wherefore seeth him thoroughly in many Waters with sweet Herbs and hot Spices; especially for that it is no less cold then Snailles, and fully as moist, agreeing only at such times of the year, and for such kinde of persons as Snails be thought convenient for.

*Rana.*

*Frogs* are of hard concoction, troublesome to the stomach, breeding much phlegme, and giving no sound yea rather a bad juice: Yet Water frogs are best, of the bigger sort, and both bred and taken in a dry season. Plin. l. 8. c. 29. Their hinder parts and Livers (which be two in each) are the best to be eaten; and being thoroughly sodd in oyle, salt-water and Vinegar, and eaten with sawce made of sweet Herbs, Onions and Scallions, they are no bad meat for cholerick young men, though for old and phlegmatick persons they be wholly unprofitable. They are moist in the first degree, and cold in the second, and therefore to be corrected with hot and drying simples.

*Mel.*

*Honey* and Bread was a great Meat with *Pythagoras* and his Scholars, and counted a sufficient food for a temperate life. For Bread strengthens the body, and Hony both nourishes much, and also cleanseth away superfluities, Athen. l. 2. c. 3. *Pollio Romulus* being asked by *Augustus* the Emperor, how he lived so long! By nourishing (saith he) my inwards with Honey, and my outward parts with oyle. The like answer likewise made *Democritus*, being demanded the like question. Furthermore, it is so generally a Meat thorough all *Russia*, that the Children eat it on their bread every morning, as ours do Butter to their breakfast: with whom, and with Old men, it agreeth

agreeth exceeding well, cleansing their breasts, opening their pipes, warming their stomachs, resisting putrefaction, procuring solubleness and urine, and engendering sweet and commendable blood: but young men (whose moisture is less then childrens through sharpness of heat, and whose stomachs are hotter then old mens) by much eating of hony inflame their blood, encrease choler, bloody fluxes, wind, and obstructions, together with a continual loathing of meat and a disposition to vomit: hony-cakes were wont to be a great dish in old times at the end of bankets, as ginger-bread is with us; which custome *Macrobius* and *Gellius* have justly reprov'd, Macr. 2. sat. c. 8. Gell. l. 13. c. 11. because sweet things being last eaten, open the mouth of the stomach, which after meat should be closed, and as it were sealed up to help concoction: Wherefore *Pisanellus* de esc. & potul. doth very well, in prescribing us to eat sugar-rosat or some soure fruits after hony, to prevent the engendering of choler in the stomach, and to help the same whilst it concocteth. Raw hony is never good, therefore clarify it thoroughly at the fire; and chuse the whitest, purest, clearest, most glistering and thickest, for they are notes of the best hony: also let it be hony that ran and was never pressed out of the combs, and of young Bees rather then old, feeding upon thyme, rosemary, flowers, and such sweet and wholesome herbs. Then may you boldly give it as meat to young children, to cold and moist complexions, and to rhumatick old men, especially in Northern Countries, and cold climates, and in the winter season. what hony is best

## CHAP. XXI.

*Of Fruit and the differences thereof.*

NOW we come to the last course, which in ancient and more healthful ages was the first and onely, whilst mens hands were neither polluted with the blood of Beasts, nor smelt of the most unwholesome sent of fish. This kind of meat is commended (like the Hebrew tongue) for three principal reasons; *antiquity, purity,* and *sufficiency*; for it was more ancient then either flesh or fish by two thousand years; it is so pure of it self that it never defiles the hand nor needeth any great dressing: and that it is sufficient to maintain us long in life, not onely the history of the first twelve Patriarches, but also whole nations living at this day in *India, Africa, Asia*, and some parts of Europe do sufficiently declare, feeding wholly or principally of fruit; whereof I find three chief or especial kinds, namely *Orchard-fruit* growing upon trees: *Garden-fruit* growing upon shrubs, herbs and roots: and *Field-fruit* concluded under the name of Graine.

## CHAP.

## CHAP. XXII.

*Of all Orchard Fruit.*

*Pruna. Armeniaca chrysomela.*

**A**Bricocks are plums dissembled under a peaches coat, [A]  
 good only and commendable for their tast and fragrant smell, their flesh quickly corrupting and degenerating into choler and wheyish excrements, engendering pestilent agues, stopping the liver and spleen, breeding ill juice, and giving either none or very weak nourishment; yet are they medicinable and wholesome for some persons, for they provoke urine, quench thirst: and sirup made of the infusion of dried Abricocks, qualifies the burning heat and rage of fevers: They are least hurtful to the stomach, and most comfortable to the brain and heart, which be sweet kerneld, big and fragrant, growing behind a Kitchin-chimny (as they do at *Barn-elms*) and so thoroughly ripened by the Sun, that they will easily part from their stone. They are best before meat, and fittest for hot stomachs; but let not women eat many of them and let them also remember to drown them well in Sack or Canary wine. *Galen* preferreth 3 de alim. fac.  
 Abricocks before Peaches, because they are not so soon corrupted: whereas common experience sheweth the contrary; for as Abricocks are soonest ripe, so of all other stone fruit they soonest corrupt in a mans stomach.

*Amigdale.*

*Almonds* (into whom fair *Phyllis* was turned, as *Poets* imagine) are of two sorts, sweet and bitter. These are fittest

fittest for medicin, but the sweet ones for meat. The sweet almonds are sometimes eaten green of women with child to procure appetite, and in Summer of others, because then they are most pleasant: but they nourish most after the fall when they are fully ripe, being blanch'd into cold water; they fatten the body, give plentiful nourishment, encrease flesh and seed, help the brain and eyesight, purge the brest by spitting, clear the voice, cleanse the kidneys, and provoke sleep; eat them not when they are very old and wrinkled, for then they stay long in the stomach and breed headache: if they be eaten with sugar (as they are in march-paens, or in cullices, mortises, rice porridge, or almond milks) they are of greater nourishment and more easie digestion; but then they are to be eaten alone, not in the middle (and much less in the end) of Meals.

*Mala.*

Apples be so divers of form and substance, that it were infinite to describe them all; some consist more of aire then water, as your *Puffs* called *mala pulmonea*; others more of water then wind, as your *Costards* and *Pome-waters*, called *Hydrotica*: Others being first grafted upon a Mulberry stock wax thorough red, as our *Queen-apples*, called by *Ruellius*, *Rubelliana*, and *Clau-diana* by *Pliny*. Roundlings are called *mala Sceptiana* of *Sceptius*; and *Winter-goldlings*, *Scandiana* *Plinij*; *Pippins mala* *Petisia*; *Peare-apples*, *Melapia*; and *Pear-mains* or *Peanxans* no doubt be those *Appiana mala*, which *Appius* grafted upon a Quince, smelling sweetly, and tasting a little tart, continuing in his goodness a year or two. To be short, all Apples may be sorted into three kinds, Sweet, Soure, and Unflavory. Sweet Apples moisten the belly, open the brest, ripen rhumes, ease the cough, quench thirst, help spitting, cure melancholly.

cholly, comfort the heart and head (especially if they be fragrant and odoriferous) and also give a laudable nourishment. Soure Apples stay the belly, hinder spitting, straiten the brest, gripe and hurt the stomach, encrease phlegm, and weaken memory. Unflavory Apples are unfit for our eating, appointed rather to fat Hogs and Swine, then to come into our stomachs. Old Apples are best (if they be such as can bear age) because by long lying they lose two ill qualities, *Watrishness* and *Windiness*, and have also a more perfect and pleasing taste. As Nuts, Figs, and Mulberries be best towards the lowest boughes, so contrariwise Plums, Apples, and Pears be best from the top of the Tree, and hanging on the sunny side. Sweet Apples are to be eaten at the beginning of meat, but soure and tart Apples at the latter end. All Apples are worst raw, and best baked or preserved. None at all are good sodden besides the Codlin; which afterwards being made into tart stuff, and baked with rose-water and sugar, is no bad meat: their coldness and watrishness is soon corrected, either in baking, roasting, or preserving with cinamon, ginger, orange-pills, aniseed, caraway-seed, sweet fennel-seed, and sweet butter.

Now whereas the old Proverb (*ab ovo ad mala*) Cælib. 27. cap. 17. A. L. sheweth that Apples were ever the last dish set upon the board, you must understand it of tartish and soure Apples, or else justly (though newly) find fault with an old custome. *Philip* of *Macedonia* and *Alexander* his son (from whom perhaps a curious and skilful Herald may derive our Lancashire men) were called *Philomeli* Apple-lovers, because they were never without Apples in their pockers; yea all the *Macedonians* his Countrymen Athen. l. 7. c. 1. Cælib. 13. cap. 15. A. L. did so love them, that having neer *Babylon* surprized a Fruiterers hoy, they strived so for it that many were drowned; which fight was therefore called by *Histo-riogra-*

riographers, *Melomachia*, the Apple-sight; but cruel fluxes surpris'd the Army upon this, and many dyed of intolerable gripings.

*Oxyacantha. Spina acida.*

[B]

*Berberies* preserved, are a great refreshing to hot stomachs and aguish persons; and being kept in pickle they serve for sallets and the garnishing of meat; but they are of very little nourishment themselves, or rather of none at all, though by a pleasant sharpness they edge an appetite.

*Prunus-Sylvestris regius.*

*Bullices* likewise (both white, speckled and black) are of the like nature, being stewed, bakt, roasted, or preserved; fitter to be eaten last to close up the upper mouth of the stomach, then first to stop the neither mouth, unless it be in fluxes.

*Sorbi.*

[C]

*Cervises* (like to Medlers) are then truly ripe, when they are rotten; if you would chuse the best, chuse the biggest, most poulpy, and voidest of stones. They are cold in the first degree, and dry in the third, giving little nourishment; but staying fluxes, preventing drunkenness, strengthening the stomach, and making a sweet breath; their great astringency sheweth that they are to be eaten last, for otherwise they will bind the body, burden the stomach, and engender very gross humours. *Pliny* maketh four kind of *Cervisses*, one as round as an Apple, another bottled like a Pear, the third ovale made like an egg. The Apple-cervise is most sweet, fragrant, and nourishing, the other of a most winy taste; the fourth kind of *Cervise* is a very little one, called the Torment-*Cervis* allowed for nothing but that it ceaseth the torments of bloody fluxes.

*Cherries* were neither brought into Italy nor England

Lib 15. cap. 21

land till *Lucius Lucullus* returned from his victory <sup>Plin. l. 15. c. 25.</sup> against *Mithridates*; whereof there are chiefly four sorts amongst us.

*Iuliana.*

*Iullans* which are very red, soft, and poulpy, never good but under the Tree; for they rot in carriage a little way.

*Aproniana.*

*Apronians*, which are red, round, and harder, and can abide the carriage.

*Duracina.*

*Duracines* or in French *Cœurs*, or heart-Cherries, because they are made like a heart, which are the firmest of all other.

*Actiana.*

The blackest of all be called *Actians*, because they were brought from *Actium* a promontory of Epire. In England we have also seen white Cherries growing, wherein the artificial choler marred the good nature and taste of them; wherefore I will not commend them for wholesomeness, but shew their rareness.

Concerning their uses, let us remember thus much; that the *Cœurs* or French Cherries are most cordiall, the common and pulpy Cherries most nourishing, the black Cherries kernel is the best meat, but his flesh unwholesome and loathsome to the stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy morning, loosen the belly: when contrariwise *Cœurs* and red soure Cherries bind the same, being of a more dry and astringent faculty.

All Cherries (saving them which are black) flake thirst, cool moderately, and procure appetite. Sweet and ripe Cherries should be eaten formost; others are

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*Prunus-Sylvestris regius.*

*Bullices* likewise (both white, speckled and black) are of the like nature, being stued, bakt, roasted, or preserved; fitter to be eaten last to close up the upper mouth of the stomach, then first to stop the neither mouth, unless it be in fluxes.

*Sorbi.*

[C]

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*Duracines* or in French *Cœurs*, or heart-Cherries, because they are made like a heart, which are the firmest of all other.

*Ætiana.*

The blackest of all be called *Ætians*, because they were brought from *Ætium* a promontory of Epire. In England we have also seen white Cherries growing, wherein the artificial choler marred the good nature and taste of them; wherefore I will not commend them for wholesomeness, but shew their rareness.

Concerning their uses, let us remember thus much; that the *Cœurs* or French Cherries are most cordiall, the common and pulpy Cherries most nourishing, the black Cherries kernel is the best meat, but his flesh unwholesome and loathsome to the stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy morning, loosen the belly: when contrariwise *Cœurs* and red soure Cherries bind the same, being of a more dry and astringent faculty.

All Cherries (saving them which are black) flake thirst, cool moderately, and procure appetite. Sweet and ripe Cherries should be eaten formost; others are

to be eaten last, either scalded or baked, or made into tart stuff, or preserved with sugar, or rather dried after the German manner; which they keep all the year long to quench thirst in agues, to cool choller, to stir up appetite, to unfur the tongue and relish the mouth, to stay puking, vomiting, and all kind of fluxes.

*Castanea nuce.*

*Chestnuts* are so discommended of *Galen* in his book of Thin Diet, that they should be little esteemed, had not latter ages better considered of their nature. *Pliny* thought (and I allow his reason) that it could not be a vile meat, which nature had hidden with such wonderful and artificial covers or husks. *Divus Tiberius* having been in *Sardinia*, or rather (as I take it) at *Sardis* in *Lidia*, brought from thence some chestnuts, and set them in *Italy*, whence no doubt they were derived into *France* and *England*. It is questioned by some, whether raw Chestnuts may not engender lice. But the French Chestnut is bigger, tenderer, and far sweeter than ours; whereof there are two kinds, the one of a light and reddish colour fittest to be roasted, the other resembling a dark bay, enclining to a blackish brown (called *Castiva* of *Pliny*) because they are best sodden. Of all Chestnuts chuse the biggest, fullest, brownest and roundest, and let them be three months old at the least before you eat them: If you eat too many, they breed head-ache, colicks and costiveness, but feed moderately upon them in the midst of meals, and they nourish without offence. They are dry in the second degree, and almost as hot as dry; but seething remits a little of each, as roasting addeth somewhat to either quality. They are best in Winter, agreeing with moist complexions, and such as are not subject to stoppings of the brest and liver.

*Mala*

*Mala medica & Citria.*

*Citrons*, were not known in *Homers* time to be any meat: onely the pills thereof were burnt with Cedar-wood in Temples, when they sacrificed to *Apollo*: as thinking the fume of it a special preservative against the Plague: Neither is the juice of them since commended, but to resist poison, to qualifie humours putrified within the body, to make a sweet breath, to cure hot burning agues, and to cure the longing of women with child; for which yet the seeds are thought most medicinable. Nevertheless I am sure as ripe Citrons in *Spain* do nourish Spaniards, so preserved Citrons may no less nourish us, considering that their corrosive quality is altered by sugar, and their coldness made temperate thorough perboiling.

*Pruna Damascena.*

*Damsons*, which were first brought from the mount of *Damascus* in *Syria*, are a most wholesome Plum of all others, giving moderat nourishment in hot weather, to young chollerick and dry stomachs. The most nourishing be fully ripe, sweet, plump, and thin-skinn'd. Our custome is very bad to eat ripe Plums last, when their sweetness and lightness perwades us to eat them foremost. Ripe Damsons eaten whilst the dew is upon them, are more medicinable than meat; but being eaten at the beginning of Dinner or Supper, they are more meat than medicin, and give an indifferent sustenance to an indifferent stomach, especially when they are preserved. Damsons not fully ripe, had need to be boiled or preserved, to correct their cold and crude nature; but as they are fit for hot stomachs and aguish persons, so none at all are good for them that be old, or cold, or watrish and phlegmatick of constitution.

The like may be said of Damase-prunes, brought out of *Syria*, *Spain* and *Italy*, which are sweet, nourishing  
D d and

and pleasant being stued or sodden; when contrariwise the French Prune is harsh and soure, fitter to cool men in agues and to edge distasted stomachs, then to be offered any man in the way of meat.

*Dactili.*

*Dates* are usually put into stued broaths, minced-pies, and restorative cullicies, as though they were of very great and wholesome nourishment. Ceertain it is that they fat much and encrease blood, but such blood as easily turneth into hot choller. *Alexanders* Souldiers were killed with new Dates; which taste so pleasantly, that only danger makes a man surcease to eat them. The best Dates grow by *Fericho* in *Fewry*, the next by *Alexandria* in *Egypt*; but the Dates of *Barbary* and *Spaine* have long writhled bodies without substance: Chuse them which are ripe and not rotten, firm and not worm-eaten, sweet and not astringent, and at the least a year old after the gathering; for such are best for a cold Liver, fittest to move the Belly and to help the cough; whereas new Dates bind excessively, stop the liver, stomach, veins, and lungs, gripe the guts, breed headach, hurt the teeth, and make little ulcers to arise in the mouth: yea ripe Dates lighting upon a bad stomach do easily putrifie, engendering malign agues, & stuffing the body with crude humours, whereupon great stoppings encrease both of spleen and liver. They are hot in the second degree, and moist in the first, never good when they are eaten alone, or without sugar, which hindreth their speedy corruption.

*Pranesina, Heracleotica, Pontica & Avellana nuces.*

*Filberds* and *Hafelnus*, coming first out of *Pontus*, and translated by the Romans into our Countrey, are found by experience to nourish the brain, to heal old coughes being eaten with hony, and to stay rhumes if they

be tosted. Also being peeld whilst they are green, and laid a while in water, and eaten afterwards with sugar or salt at the end of meat, they give a laudible nourishment, encreasing seed, tempering blood and making it of a good consistence. Chuse ever the longest, ripest, and thinnest sheld, fullest of meat, and freest from spot or worm; also eat them whilst they are new, if you purpose to nourish much; for afterwards they wax more oily and less nourishing: they are best towards Winter, and fitter for strong and able stomachs, because they easily overturn weak stomachs and procure headache.

*Ficus Crossi.*

*Figs* are the sweetest fruit of the bitterest tree in the world; for neither leafe, nor bud, nor bark, nor wood, nor body, nor root, nor any part of it is sweet besides the fruit: nay the very alhes of a fig-tree, is as sharpe and bitter as any foot; yet figs themselves are so sweet, that onely for love of them the French men first invaded *Italy*, and inhabited a great part of it many years; yea *Moschus Antimolus* the Sophister having once tasted them, he hated all other meats during his life; and *Platoso* affected them, that he was called *φίλοτον* the Fig lover; nay he loved them so much, that he died of lice, engendred of corrupt blood which the Figs made; also *Pompejus Columna* Cardinal and Viceroi of *Naples*, died suddenly in the arms of *Austen Nyphus* that famous Philosopher, with eating too many figs.

Figs are dangerous without wine, but wholesome with it. Wherefore let all men beware of them, as *Solomon* bids us take heed of too much hony least our sweet meat bring soure sawce, and pleasure be punished with too late repentance. They are seldome eaten of us green from the tree; and of outlandish figs, let *Dioscorides* commend his (αυκνυς κνελυς) yellow figs, *Athenaus* his blue



Lib. 15. cap. 18.

Figs, and Pratenfis his Marifcas, or Fig-dates, yet in my judgement the round, fhort, and thick barrel'd Figs (having a thin skin, and a firm fubftance, with few feeds in them) are of all other the beft, though not the sweeteft, which I nothing doubt to be *Callistruthia Galeni*, and thofe delicate figs of *Livia Pompeia* which *Pliny* writes of.

The feed of Figs nourifheth no more then a ftone, their skin hardly digefteth, onely their pulpy fubftance giveth much, though no very wholefome nor good nourifhment. Chufe the foftest, roundest, neweft, foundest, thickeft, and ripeft; and as you drink wine upon cold and moift fruits, fo drink fmall drink, or fuck the foure juice of Orenge, Pomegranards, Lemons, or Citrons after Figs: thus being taken they augment fat, clear the countenance, provoke venery, quench thirft, refift venom, purge the kidneys of gravel, and nourifh more then any Tree-fruit whatfoever. But if you would ripen a cold, or cleanse your pipes, or clear your voice, it is beft to eat them with ripe Almonds, or to drink them with barley water: old age is moft offended by them, and fuch as have ftopt livers, or be of a bad and corrupt complexion.

*Piftacia*, or *Piftacia*.

*Fifticks*, or rather *Pifticks* (alluding to the Syrian word) are Nuts growing in the knob of the Syrian or Egyptian Turpentine-tree, being fo much more wholefome, good and nourifhing, by how much they are more fweet, odoriferous, full, big and green: They nourifh plentifully, open the liver, cleanse the breaft, ftrengthen the ftomach and kidneys, ftay fluxes and vomitings, fatten the body, ftir up luft, and refift poifon. They are wholefome both before and after meat, being eaten with old-pippins, or fugar-rofet.

Chil-

2 de diet. part.

Children and hot complexions muft not ufe them, for they enflame their thin blood, and caufe giddinefs: but even *Galen* (who difcommends them more then he needed) alloweth them in Winter for cold fleagmatick and weak ftomachs. *Isaac* faith, that they are hot and dry in the fecond degree, whereof indeed they want very little.

*Uvae*.

*Grapes* differ two wayes efpecially in fubftance and taft: In refpect of fubftance, they are either flefhy, which are fitteft for meat, or winy and thin, which are fitteft to drink, being made into wine. In refpect of taft, fweet *Grapes* fatten and nourifh moft, being of hotteft constitution, and speedieft concoction; yet they fwell the ftomach, engender thirft, and loofen the body. Soure and harfh *Grapes* are cold in operation, hardly digefted, of little nourifhment, griping and yet binding the belly, and therefore fitter to be tafted of as fawce, then to be eaten as meat.

The Germans hang up clufters of ripe *Grapes* (fuffering them not to touch one another) upon lines in a cold Gallery, or rather in their Bed-chambers; which being dried nourifh much, and yet neither fwell the ftomach nor caufe loofnefs: in heat of agues one fuch Grape or two at the moft do more refrefh the mouth, and reftore the taft, then fix ounces of conferve of cold Berberies.

*Hafelnuts* are already written of in our Treatife of Filbirds.

*Mala Innia*.

*Innitings* are the firft kind of Apples which are foonest ripe, coming in and going out with the Month of June; of a little round and light fubftance, tender pulp, and very fragrant fmell; fent at that time to cool choler,

choler, slake thirst, and restore spirits decayed with heat of Summer; it giveth sufficient though no great nor strong nourishment, being fitter for young and hot complexions, then them which are weakned with phlegm.

*Gorni.*

*Kornils* or *Corneols* are of a very astringent and binding taste, fit to nourish weak stomachs that can keep nothing, or weak guts that void all things. For sound men they are not good, but eaten in small quantity after meat, because they firmly seal up the stomach, and accidentally help concoction. Tart stuff or Marmalade may be made of them to that purpose, wherein no doubt the excel quinces, *Egleutius* berries be of the like substance and nature.

*Malum Limonium.*

*Lemons* approach neer unto Citrons: and *Limes* are engendred of them both. Their poulp is cold and dry in the third degree; their peel hot and dry in the second, and their seed temperate. If you eat the juice alone, it causeth gripings, leanness and crudities; but if you eat the peel with the pulp (as nature seemeth therefore to have united them) the heat of the one correcteth the rawness of the other, and not onely the stomach but also the heart is comforted by them both. They of *Naples* and *Genoa* slice the best and sourest Lemons and Citrons very thinn, and having cast on salt and rosewater, use them as a general sawce to all flesh and fish; by which preparation an appetite is procured, their wine well tasted, and their kidneys scowred.

But forasmuch as we live in a colder climate, it is best to take the ripest sort of Lemmons, and to steep their slices, peel and all in wine, sugar and cinamon upon the warm coals, and then to eat them alone, or with our meat. Let old and consumed persons beware of them;  
for

Pisanel. de esc.  
& porul.

for they will spend their spirits with abundance of urine, and also overthrow their natural heat, which is rather to be quickned and restored with wine, then quenched or quelled with so great a cooler.

*Mespila.*

*Medlers* were not seen in *Italy* whilst *Cato* lived, but now in *England* there be too many. Concerning the fruit it self, it is never good till it be rotten; wherein the bus-meddlers of our age may also worthily be compared to them: the great ones (called *Setania*) have most pulp, the little ones less, but more fine and fragrant: these also do more comfort and bind the stomach, though the great ones excell them in plenty of nourishment: either sort is to be eaten last, because they are of an heavy and astringent nature, burdensom to the stomach, and engendering gross humours, if the be eaten first.

*Mora.*

*Mulberries* being black and fat (which is a signe of their full ripeness) are hot in the first degree, and moist in the second; fittest to be eaten before meat; because they easily pass from out the stomach to the guts, drawing the other meat along with themselves: they please the stomach, procure losness of body and urine, nourish found and clean bodies, though they corrupt in unclean stomachs; also they smoothen the harshness of the throate, quench thirst, delay choller, and cause no great, but yet a natural appetite to meat. They should be gathered before Sun-rising, and given onely (as I said) to clean stomachs and before meat; for they will else corrupt and swell us up, and drive us perhaps into some putrified fever. They are fittest in Summer for young men, and such as abound with blood and choler.

Unripe *Mulberries* (which is discerned by their whiteness

Pis. de esc. &  
pot. ex Avicen.  
na Actio & Isa.  
aco Iudæo.

ness and redness) may be good to make medicins for ulcered throats and fluxes of the belly, but they deserve not the names of nourishments.

When Mulberries cannot be gotten, Blackberries or Dewberries may supply their room, to which *Galen* ascribeth the like vertues. This one thing let us note, omitted of all Herbarists of our latter age; that albeit a Mulberry Tree be called in Greek and Latin *Morus*, that is to say, a fool; yet her wisdom excelleth all other Trees in my judgement, because it never budeth till all sharp weather be clean gone, and then spreadeth out her leaves more in a day, then all other Trees did in thirty before.

*Oliua.*

Laert. in Plut.  
vit.

*Olives* (the desired salade of divine *Plato*) are an usual dish at most mens Tables, though none of them grow in *England*. Wild *Olives* are better, then those which are set in City Orchards; which the very Birds do know in *Italy*, more coveting the wilder sort. We have three sorts of them brought into our Countrey, Spanish-olives, Italian-olives, and *Olives* of *Provence*. The first sort is the biggest, but yet the worst, being too yellow, too soft, and too full of oil: the Italian Olive is almost as big, but more firm of flesh, and pleasanter through retaining his natural greenishness. The Province *Olives* are less then either, something bitterer also and more leather like skin'd, yet better for the stomach then the Spanish, though nothing neer the Italian or Bononian Olive in flesh, taste, or goodness: There also their pickles is made of water, salt, and sweet fennel, which giveth them a greater grace, and maketh them less heavy unto weak stomachs.

All *Olives* (even the best) are but of slow and little nourishment; serving especially to provoke appetite, to cleanse the stomach of phlegm, to strengthen the  
guts,

guts, and to cure loathing of meat. It were good to take them out of their salt pickle (which enflameth blood) and to lay them a while in vinegar before we eat them, to correct their heat, and make them more agreeable to the stomach. They are best in the midst of meat with a French salad; for being first eaten, they lye heavy in the stomach, and being last eaten, they offend the head with their brackish and salt vapours, which hinder sleep and encrease thirst.

*Malum Aurantium.*

*Oranges* are brought hither of three kinds, some exceeding sweet, others soure, and the third sort unfavory, or of no relish. The first sort are sweet and temperately hot, of indifferent nourishment, good for stoppings of the brest, rhumes and melancholy. Very soure *Oranges* are extreemly cold, making thin and watrish blood, and griping the belly; but right Civil-*oranges* have a pleasant verdure betwixt sweet and soure; whose juice and flesh preserved, cause a good appetite, bridle choler, quench thirst, yet neither cool nor dry in any excess. As for unfavory *Oranges*, they neither nourish nor serve to any good use, but lie heavy in the stomach, stirring up wind and breeding obstructions in the belly: being eaten with sugar and cinamon, civil-*oranges* give a pretty nourishment to aguish persons, whose stomachs can digest no strong meats, and also their pills preserved do somewhat nourish, especially if they be not spoiled of the white part, which is most nourishing; as the outward rind contrariwise is most medicinable; chuse the heaviest, ripest, and best coloured, and those that taste pleasantly betwixt sweet and soure.

*Mala Persica.*

*Peashes* shew manifestly how change of earth and climate may alter natures; For *Columella* and divers be-  
E e fore

fore *Plinies* time have recorded, that in *Persia* (from whence they were brought into Europe) peaches are a deadly poison; but with us the smell of a ripe, tender, and fragrant peach comforteth the heart, and their meat not onely causeth appetite, maketh a sweet breath and cooleth choler, but also easily digesteth and giveth good nourishment. I never saw greater store of good peaches then in *Suitzerland*; where the poor men fat themselves and their hoggs with them exceedingly when they are in season. All Peaches are to be quartered, and laid in strong wine before they are eaten. Ripe Peaches according to *Galens* rule must be eaten in the beginning of meals, because they are a moist and slippery fruit; but hard and unripe Peaches are best at the end of meat (if ever they are good at all) yea though they be candied or preserved; yet Peaches must be sparingly eaten, for many are dangerous, and killed *Theognostus* that fine Scholer, so much lamented in the Greek Epigrams. Four good morsels, Peaches, Figs, Melons, and Champignois.

## Pyra.

*Pears* be of infinite kinds, because men by grafting divers Pears together have made of them infinite mixtures. The *Normich-pear*, and St.

1. Amerinum.
2. Signinum.
3. Venercum
4. Crustulinum
5. Hordearium
6. Dofobellianum
7. Superbum.
8. Cucurbitinum
9. Ampullaceum

} *Plinij*

*Thomas-Pear* are most durable and very good; the *Sand-pear* is firm and also nourishing; the *Lady-pear* is too watrish, though beautiful in colour: The *Katherin-pear* is simply best and best relished: The *Musk-pear* is very cordial; The

*Long-tail* hath a good verdure; The *Puff-pear* is full of wind: The *Bell-pear* is very suppy: The *Tanckard-pear* is somewhat bitterish and noisome to the stomach. But leaving their infinite differences of shape, colour, and time

time, let us onely write of their differences in taste, which is chiefly to be regarded. All sweet Pears be most nourishing, cleansing the brest of Phlegm, comforting the stomach, and least binding. Soure and harsh Pears are exceeding hurtful to the stomach and sinewy parts; unsavory Pears breed ill juice, and bitter Pears nourish nothing at all. If a well relished Pear be also endued with a fragrant smell (as the *Katherin Pear*, *Violet*, *Poppering*, *Sugar-Pear*, *Musk-pear* and such like) they are to be preferred before all others.

Schol. fal. c. 39.

Concerning the preparation of Pears, they are worst raw, and their skinn is most unwholesome; without wine they are counted poison, especially being largely taken as a meat. They are best being eaten last, as contrariwise Apples for the most part are first to be eaten; because they are rather of a loosning then an astringent nature. They are best baked, then roasted; but dried Pears (in *Harry Stevens* judgement) surpass all for strong nourishment. They are temperate in heat and cold, but dry in the second degree: which causeth them to cease fluxes and vomits, to repel vapours, and strengthen the stomach.

## Pruna.

*Plums* grow here in such variety, that to name them onely were a tedious work. The most pulpy, sweet, pleasant and nourishing be these. *Pear-plums*, *Violet-plums*, *Pescod-plums* our *Ladies-plums*, *Wheat-plums*, *Mawdlins*, and *Damsins*, whereof we have already spoken.

The least nourishing (though some of them taste not unpleasantly, especially the *Christian-plum*) are *Bullices*, *Christians*, *Prunellaes*, *Skegs* and *Horse-plums*.

All Plums baked, stued, or preserved with sugar do more plentifully nourish, because much of their sharpness, watrishness, and rawness is thereby corrected.

Alwaies remember to eat the sweetest sort before, and the sourest sorts of Plums after meat, least unorderly eating, cause that to be blamed, which was good and wholesome in his due place.

Here I have occasion to speak of the paste of *Genoa* made of fragrant and fine ripe Plums; which no doubt is not onely cordial, but also restorative to such stomachs, as through extremities of agues have lost their strength.

*Mala Punica.*

*Pomegranads* when they are sweet and thorough ripe, loosen phlegm, help the stomach, breast, and cough, encrease venery, provoke urine, loosen the belly, moisten the spiritual parts, and give indifferent store of good nourishment: they are best in Winter for old men and phlegmatick constitutions.

*Soure Pomegranads* hurt a cold stomach, straiten the breast, hinder expectoration, stop the liver, offend both teeth and gums, cool excessively, stay all humoral fluxes, yet provoke urine most plentifully; and therefore they are more prescribed in agues then the sweet ones, as also to cholerick young men subject to scowrings. *Paulus Aegineta* affirmeth, soure Pomegranads to bind onely sound mens bodies, but not such as be sick. Howsoever it is, sith the ones goodness resisteth the others hurtfulness, it is best to mingle both their juices for such as be aguish or weak, and severally to use them for the strong according as occasion serveth.

*Mala cotonea & Cydonia.*

*Quinces* are of two sorts; an Apple-quince called *malum cotoneum*, and a Pear-quince called of *Dioscorides Struthium*; both of them were first brought from *Cydon*, a castle in *Candy*, whereupon they are commonly called *mala Cydonia*; we account most of the latter sort; but the cotton and downy Quince made like an Apple

ple, is most commended of the Grecian and Latin writers. Of either of them chuse the most clear, transparant, thin-skind, ungravelly, downy, best smelling, and most furrowed as it were with long streaks; for the very scent of such is comfortable, and though their raw flesh be as hard as raw beefe unto weak stomachs, yet being roasted, or baked, or made into Marmalade, or cunningly preserved, they give a wholesome and good nourishment, and make the body soluble being eaten last at meat; for if you eat them first, they clyng the stomach, cause exceeding costiness, and hinder digestion, as *Galen* <sup>de alim. fac. cap. 22.</sup> sufficiently tried in *Protas* the Orator. They are cold in the first degree, and dry almost in the second: agreeing with all ages, times, and complexions, where just occasion is given to use them.

*Uvae passæ.*

*Raisins* are of the same temperature with the Grapes which they are made of, being also as divers in taste, substance and quality, as they be. That *Noah* was the first planter of Vines, Christians know better out of the Bible, then any Poet or heathen writer could ever aim at; but who first devised the drying of Raisins in the Sun, or the pressing them into frailes, it is neither set down by *Pliny* nor any other Author that I have read. Onely this I finde by reason and experience, that the greatest, fatteft, sweetest, longest and blewest Raisins of the Sun are ever best; nourishing sufficiently, moderately cleansing, very well temperating ill humours, mitigating all paines, and engendring very pure and good blood; yea the *African* Physitians that lived in *Galen's* time did <sup>2 de alim. fac.</sup> with one voice and consent protest thus much of them, that for opening the breast, stomach and lungs; for cleansing the blood, kidneys, and bladder, for ceasing all pains of the guts and moderate nourishment, no fruit is;

Lib. 5. cap. 4.

is to be compared unto Raisins. *Matthiolus* in his Commentaries upon *Dioscorides* saith that Raisins of the Sun being either voided of their kernels or growing without kernels, loosen the belly, help hoarseness, and both nourish and cleanse the liver: contrariwise being eaten with the stones or kernels, they work rather a contrary operation. That Grapes nourish much, we may see (saith *Galen*) by Vintage labourers, who come lean to the vineyard, but return as fat as Hogs. Much more do Raisins of the Sun and other Raisins nourish our bodies, and are therefore to be accounted for no bad meats.

Lib. 2. de alien. fac. cap. 9.

*Pyra volema Plinij.*

Plin. l. 15. c. 15.

*Wardens* or *Palme-pears* so called, because one of them will fill the palm of a hand, were first brought into credit by *Livia Pompeja*; they are very hurtful and almost indigestible being eaten raw or green; but towards Winter they are very wholesome for a weak stomach, being stued, bakt, or roasted, and to be preferred for nourishment before all fruit; engendring (especially when they are sweet and red) most wholesome juice; strengthening concoction, repelling vapours from the head, and comforting the weak and decayed spirits: would to God every hedge were as full of them as they are of wild Pears and Crabs, that both poor and rich might have a competent nourishment when fish and flesh can hardly be gotten.

*Iuglandes.*

Mac. 3. fac. c. 18.  
Plin. lib. 23. c. 8.

Pis. de escul. &amp; porul.

*Wallnuts* or  *Jupiters acorns* (for so the Greeks and Latins called them) are sufficiently nourishing whilst they are green, but when they once wax so dry that they hardly peel, they are more medicinable then nourishing: either of them engender the cough and cause headache; but if you peel new Walnuts and wash them in wine and salt, they are least offensive to the stomach, and yet more nourishing

nourishing if you eat them with sugar. Old Walnuts are hot in the third degree, and dry in the second; new Walnuts are most temperate in each respect, agreeing with old men and phlegmatick persons, being eaten at the end of the Fall, and the beginning of winter.

## CHAP. XXIII.

### Of such Fruits of the Garden as are nourishing.

**A**rtichokes grew sometimes onely in the Isle of *Sicily*; and since my remembrance they were so daintie in *England*, that usually they were sold for crownes a peice: now industry and skill hath made them so common, that the poorest man is possessed of Princes dainties. *Julius Capitolinus* in the life of *Pertinax*, and *Pliny* likewise in the 19 book of his natural History, reports Artichokes to have been of such estimation in *Carthage* and *Corduba*, that there were sold as many Artichokes in one year, as came to six thousand Sesterties, which maketh thirty thousand pound Sterling. The first sprouts of Artichoke-leaves being sod in good broth with butter, do not onely nourish, but also mightily stir up lust of the body both in men and women: the young heads of them eaten raw with pepper and salt do the like; but the great heads being once come to perfection, howsoever they are counted windy & hard of digestion, fuming up to the head, and burdenson to the stomach: yet certain it is that they are of great nourishment being well prepared. Some Gal. 2. de alim. fac. boil them in fat poudred beefe broth till they be tender, and then eat them with vinegar, pepper, sugar, butter, and salt. Others having parboiled them a little, take the pulpy part

part in the bottome, and with sweet Marrow, Verjuice, Pepper, Sugar, and Gooseberries, make most excellent and restorative Pies. The Italians broil them on a Grid-iron, setting their bottoms downward, and pouring on a little sweet oil upon every leaf as soon as they open with the heat, and as that soakes in, they put in a little more : for if much should be poured in at once, they would smel of the smoak, by reason that the oil would drop into the fire. This way the Artichoke is least windy, and (if it be eaten with Sugar, Butter, and the juice of an Orenge) most pleasant likewise. They are hot in two degrees, and dry in one, and therefore fittest for cold, aged persons, and complexions. Remember that raw Artichokes are to be eaten towards the end of meals, but the other at the beginning or in the midst.

*Asparagus.*

*Asparagus* was in old time a meat for such Emperours as *Julius Caesar*; now every boord is served with them. They must be presently gathered when their heads bow downwards, and being sodden in two or three waters (to ridd them of bitterness) they are to be boiled in mutton broth till they be tender, which is done in a trice. The greatest and tenderest stalked are ever best, and few or no kind of herbs nourish more, being spoiled of their bitterness and eaten hot. *Galen* doubteth of their active quality, but yet experience sheweth them to be temperately moist, and not to exceed in heat the first degree.

Dodon. lib. 2.  
hist. pl.

*Ballocks-grass*, or *Satyrion* (whereof there be five principal kinds) is only nourishing in the full, heavy and sappy root; for the other is of clean contrary disposition. Some eat them being boiled in Goats milke and Sugar. Others candy them, or keep them in Syrup :  
any

any way they encrease bodily lust strengthen the liver, help the parts of conception, restore them which are consumed, and give plentiful nourishment in hectick Fevors..

*Mora rubi.*

*Bramble-berries*, or *Black-berries*, be they of the greater or the less kind, are temperately warm, and sufficiently nourishing to a weak stomach. How the poor live upon them, daily experience sheweth; yet being much eaten they bind the body, and engender such purrified humors as beget both scabs and lice.

*Borrage. Buglossa. Sirisum.*

*Borrage*, *Bugloss* and *Langdebeif*, are of so great a temperature in all qualities, that they are not only commended for special Cordials being steeped in Wine, or made into Conserves; but also their flowers, herbs, and roots are esteemed restorative, nourishing weak bodies sufficiently, and strengthening the parts of nourishment more then meanly, being sodden in broths, cul-lises, or gellies.

*Personate radix.*

*Burr-roots*, (I mean of the Clot burr, called *scorzonera* by the Greeks) whilst they are young and tender, in the month of *April*, are very wholesome and nourishing, being eaten like a young green Artichoke with pepper and salt. The Frenchmen and Italians first found them out : since which time they are more common amongst us, through the means of them which have travelled into strange Countries.

*Brassica.*

*Coleworts* be of divers sorts, but the most nourishing of all is your white-leaved Cabbage (as big as a great loaf) called *Brassica Tritiana*, and that which the Italians calleth *Cauli flores*: so beloved of *Pompey*, that it

Plin.

was termed *Brassica Pompeiana*. Either of them must first gently be sodden in fair water, then again steeped all night in warm milk; afterwards seeth them with fat marrow or in fat brues, and they are very nourishing without offence. Otherwise all Coleworts engender gross and melancholique blood. Choose ever the whitest and tenderest leaved, for they are of the finest and best nourishment. The Egyptians eat Cabbage first to prevent drunkenness.

*Danci hortenses.*

*Carot roots*, are very temperate in heat and driness, of an aromatical and spice-like taste, warming the inward parts, and giving great nourishment to indifferent stomachs, being sodden in fat and fleshy broth, or else buttered. The yellower the root, the more sweet, tender, and aromatical is the Carot: and the best grow in a black, soft and ripe though not in a forced earth.

*Anguria Citruli.*

Plin.l.19.c.9.

*Citruls*, (so much beloved of *Tiberius* the Emperor) are of like temperature with Melons and Pompions (of whom hereafter) nourishing hot stomachs very well being boiled with good flesh or sweet milk.

*Cucumeres. Meloepones.*

Galen.

*Cucumbers* growing in hot grounds and well ripened with the Sun, are neither moist nor cold in the second degree. They agree well with hot stomachs being eaten with vinegar, salt, oil, and pepper: but if you boil them (whilst they are young) with white-wine, vermin, dill, and salt liquor, they are not of a bad nourishment (as *Galen* took them) but engender good humors, and settle a very cold and weak stomach: as by much practice and long experience I have proved in divers persons.

*Schanoprasa*

*Schanoprasa.*

*Cives*, or *Rush-leeks* be almost as hot as Leeks themselves. Some eat them raw in Salads, but then they nourish not. If you boil them twice or thrice in water, they lose their over-hot and drying nature, and give no bad nourishment to cold stomachs.

*Glandes terrestres Dodonai.*

*Earthnuts* grow much on *Richmond Heath* and *Coombe Park*, as also beside *Bath* as you travel to *Bristol*. They are best in *May*. In *Holland* and *Brabant* they are eaten (as the roots of Turneps and Parsneps) boiled in flesh-broth, which correcteth their binding quality, and maketh them of good and wholesome nourishment.

*Bulbocastanea.*

*Earth-chestnuts* are far bigger then *Earthnuts*, and the flowers of them are white where the others be red. About *Bath* there is great plenty of them, and they are of like nourishment and use with the *Earthnuts*.

*Intubum sativum latifolium.*

*Endive* (especially that which hath the longest, largest, softest, and whitest leaves) is of good nourishment to hot stomachs, not only cooling but also encreasing blood; if it be sodden in white broth till it be tender: but if you eat it raw in salads (as it is most commonly used) then it only cooleth and lyeth heavy in the stomach, because it is not freed from its crudities.

*Vacinia palustris.*

*Fen-berries* grow not only in *Holland* in low and moist places, but also (if I have not forgotten it) in the Isle of *Eli*. They are of like temper and faculty with our *whortles*, but somewhat more astringent. Being eaten raw or stewed with sugar, they are wholesome



meat in hot burning fevers, unto which either fluxes of humors or spending of spirits are annexed. Likewise they quench thirst no less than Ribes, and the red or outlandish Gooseberrie.

*Mora Rubi Idæi.*

*Trambois*, or *Raspis* are of complexion like the Blackberry and Dewberry, but not of so astringent nor drying quality. Furthermore they are more fragrant to the Nose and more pleasant in taste, and of far better nourishment to hot stomachs, for cold stomachs cannot convert them into any good juice.

*Allium.*

*Garlick* was so odious or hurtful to *Horace* that he makes it more venomous than Hemlocks, Adders blood, *Medea's* cups, yea then the poison of *Nessus* the Centaure which killed *Hercules*. Contrariwise the Thracians eat it every morning to breakfast, and carry it with them in warfare as their chiefeft meat. Whereat we need not marvel, considering the coldness of their Country and their phlegmatick constitution. Let us rather wonder at the Spaniard, who eats it more (being a hot Nation) than our labouring men do here in *England*. Whereby we may see how preparation begetteth in every thing another nature: for the Thracians eat it raw because of their extreme coldness; but the Spaniard sodden first in many waters; or else roasted under the embers in a wet paper, whereby it is made sweet and pleasant, and hath lost more than half of his heat and dryness. Thus is *Garlick* medicine and meat: medicine if it be eaten raw, but meat and nourishment being roasted under the embers, or stickt like lard in fat meat, or boiled in many waters, broths, or milks. By which way also his fuming and diuretical quality is much corrected. Yet beware lest you eat too much

of

of it, lest it engender little worms in your flesh, as it did in *Arnulphus* the Emperor, whereof he died. It is very dangerous to young children, fine women, and hot young men; unless the heady, hot and biting quality thereof be extinguished by the foresaid means.

*Cucurbita.*

*Gourds* eaten raw and unprepared, are a very unwholesome food, as *Galen* saith, exceedingly cooling, charging, and loading the stomach; and engendering crudities and wind. But being boiled, baked, or fried with butter, it loseth his hurtfulness, and giveth good nourishment to indifferent stomachs. The seed of it being husked and boiled in new milke is counted very restorative in hectick fevers.

*Grossula Uva crispæ.*

*Gooseberries* being thorough ripe are as nourishing as sweet, and of the like temper, not only increasing flesh, but also fattening the body. They should be eaten first and not last, because they are so light a fruit. When they are almost ripe they are restorative being made into Codiniack, or baked in Tarts. Soure Gooseberries nourish nothing, serving rather for sawce to please ones taste, then to augment flesh.

*Grossula transmarina.*

*Red Gooseberries* or bastard Corinths, commonly called *Ribes* of Apothecaries, and taken of *Dodoneus* for the Bears-berry of *Galen*; is almost of the like nature with Gooseberries, but more cold, dry, and astringent by one degree, because they never wax sweet in our Country. They are very cordial and cooling in Agues, being eaten either in Conserve, or Codiniack, yea nourishing also to hot stomachs.

*Lupularii asparagi.*

*Hop-shootes* are of the same nature with *Asparagus*, nourish-

Horat. l. 3. epod

Soidas.

Crinz. l. 3. ca 3.  
hist. saxon.

lib. 7. de med.  
sec. loc.

## Of such Fruits of the Garden

Nourishing not a little, being prepared in the like sort (which is before described) though rather cleansing and scouring of their own nature.

### Alliaria.

*Jack by the hedge*, as it is not much used in Medicines, so it was heretofore a very ancient and common meat, being therefore called *Sawce alone*. Country men do boil it and eat it in stead of Garlick, being no less strengthened and nourished by it then the Persian children were with Town-creffes. I allow it not for indifferent stomachs, unless it have been steeped in divers warm waters, and then be eaten (as Garlick may be eaten) moderately: for it is hot and dry more then in the third degree.

### Porra.

*Leeks* are esteemed so wholesome and nourishing in our Country, that few thinke any good Portage can be made without them. That they engender bloud no author denies, but they say it is gross, hot, and evil bloud. Nevertheless if they be first sodden in milke, and then used in meat, they are unclothed of all bad qualities, and become friendly to the stomach, and nourishing to the liver. The Grecians made such reckoning of Leeks, as our Welsh men do; yea he ever sate uppermost at *Apollo's* feast that brought thither the greatest headed Leek. Some impute that to his mother *Latona* her longing for Leeks whilst she was with child of *Apollo*. Others say that *Apollo* did so highly esteem them, because they engender much bloud and seed, whereby mankind is much encreased: which opinion I like best of, hearing and seeing such fruitfulness in *Wales*, that few or none be found barren, and many fruitful before their time.

### Porrum

as are nourishing.

### Porrum sectivum Palladii.

The unfet Leek or Maiden-leek is not so hot as the knopped ones; because his fuming quality is diminished by often cutting.

### Lactuca.

*Lettice* is not more usually then profitably eaten of us in Summer; yea *Galen* did never eat of any other Garden herb save this (for ought we read) whereby he delayed the heat of his stomach in youth, eating it for-<sup>2 de alim. fac.</sup> most, and slept soundly and quietly in age, eating it last. It is better sodden then raw, especially for weak stomachs: and if any will eat it raw, correct it with mingling a little Tarragon and Fennel with it. The young loast. Lettice is simply best, but you must not wash it, for then it loseth its best and most nourishing vertue that lieth upon the outmost skin: only pluck away the leaves growing near the ground, till you come to the cabbage of the Lettice, and it is enough. Long use of Lettice causeth barrenness, cooleth lust, dulleth the eyesight, weakeneth the body, and quencheth natural heat in the stomach: but moderately and duly taken of hot natures, it encreaseth bloud, seed, and milk, stayeth all fluxes of nature, bringeth on sleep and cooleth the heat of Urine. The middle and thickest part of the leaf being boiled and preserved in Syrup (as Endive and Succory is done beyond-sea) give a great nourishment to weak persons newly recovered of hot Agues. The Romans did eat Lettice last to provoke sleep: we eat it first to provoke appetite. So that *Martials* question is fully answered:

*Claudere quæ cænas Lactuce solebat avorum.*

*Dic mihi, cur nostras incipit illa Dapes?*

When elder times did feed on Lettice last,  
Why is it now the first meat that we taste?

*Melones*

*Melones & Pepones.*

*Melons* and *Pompions* are not so cold nor moist as Cucumbers. Growing in a hot ground and thoroughly ripened with hot and dry weather, they give much nourishment, especially being baked with good flesh or sweet milke, or baked with sweet apples butter and fennel seed.

*Melo pepones.*

*Musk-melons* are neither so moist nor cold as the ordinary sort, engendring far better blood, and descending more speedily into the belly. They will hardly prosper in our Country, unless they are set in a very fat, hot, and dry ground, having the benefit of Sun-shine all the year long. *Jason Mainus* (a most famous Civi-  
lian) so loved a Musk-melon, that he said to one of his friends, Were I in Paradise as *Adam* was, and this Fruit forbidden me, Verily, I fear me, I should leave Paradise to taste of a Musk-melon. Nevertheless let not the pleasant smell or taste of them draw any man to eat too much of them, for they cast *Albertus secundus* the Emperor into a deadly flux; *Sophia* Queen of *Poland* into a numb'd Palsie, and *Paulus secundus* the Pope into a mortal Apoplexy. All Melons, Pompions, and Cucumbers, are not presently to be eaten out of the ground (though they be fully ripe) but rather a week after for with delay they prove less moist, and also less cold. As for our great Garden Pompions and Melons they may tarry in a warm Kitchen till towards Christmas before they be eaten, to be more dryed from their wariness, and freed from crudities.

*Napi.*

*Navens*, especially *Napus sativus*, called in English *Navew gentle*, nourish something less then Turneps, otherwise they are of like operation. They are best sodden

Pe'n.sac.lib.4.  
Ticin hist.

Cuspinianus.  
Cromerus.  
Platina.

sodden in pouldred Beef broth, or else with fat Mutton, or pouldred Pork.

*Cepa.*

*Onions* are very hot and drye; nevertheless being roasted or boiled in fat broth or milke, they become temperate and nourishing, leaving their hot and sharp nature in the broth or embers. The Priests of *Aegypt* abhorred them of all herbs; first because (contrary to the course of other things) they increase most when the Moon decreaseth. Secondly, because they nourish too much, and procure lust, which religious men, of all other persons, ought to refrain. The greater, whiter, longer, sweeter, thinner-skinned, and fuller of juice they be (such are *St. Thomas* Onions) the more they nourish, and excel in goodness: but if they be very red, dry, round, light, and sowerish, they are not so commendable. Raw Onions be like raw Garlick, and raw Leeks (that is to say, of great malignity, hurting both head, eyes, and stomach, enflaming blood, and engendering both gross and corrupt humors) but sodden in milke, and then eaten Sallad-wise with sweet oil, vinegar, and sugar (as we use them in Lent) they are hurtful to no persons nor complexions.

Plur. l. de Iride  
& Ofiride.

*Apium hortense.*

*Parsley* nourisheth most in the root; for if you choose young roots and shift them out of two or three warm waters, they lose their medicinable faculty of opening and cleansing, and become as sweet, yea almost as nourishing as a Carot being sodden in fat broth made with good flesh. The like may I say of *Alisander* buds which is nothing but the Parsley of *Alexandria* being drest or prepared in the like manner: otherwise they may be used (as Nettles are) in Spring-time pottage.

Dodon. lib. 5.  
hist. plaur.

to cleanse blood, but they will give no laudable or rather no nourishment at all.

*Portulaca.*

*Purslane* is usually eaten green in sallades, as Lettice likewise. But being sodden in wine it is of good nourishment in the Summer time unto hot stomachs, which are able to overcome it.

*Radices Sisari Indici.*

*Potato-roots* are now so common and known amongst us, that even the husbandman buyes them to please his wife. They nourish mightily, being either sodd, baked, or roasted. The newest and heaviest be of best worth, engendring much flesh, blood, and seed, but withall encreasing wind and lust. *Clusius* thinks them to be Indian Skirrets, and verily in taste and operation they resemble them not a little.

*Radicula sativa.*

*Radish roots* of the Garden (for they are best) are either long and white without, or round like a Turnep, and very black skinned, called the Italian Radish. Most men eat them before meat to procure appetite, and help digestion. But did they know (and yet they feel it) what ranck belchings Radishes make, how hardly they are digested, how they burn blood, and engender lice, cause leanness, rot the teeth, weaken eye sight, and corrupt the whole mass of nourishment, I thinke they would be more temperate and sparing of them; yet were so prized amongst the Grecians, that at *Apollo's* feast when Turneps were served in tinn dishes, and Beets in silver, yet Radish roots were not served but in golden dishes. Notwithstanding, sith by nature they provoke vomiting, how can they be nourishing: unless it be to such rustical stomachs as are offended with nothing, and to whom resty Bacon is more agreeable then young and tender

tender pork. Nevertheless sith only the heat and biting of radish, are the chiefeft cause why it nourish little or nothing (as *Galen* saith) no doubt if by steeping in warm milk, or boiling in fat broth those qualities be removed, it would prove the less medicinable & more nourishing. 3 de alim fac.

*Rapi Silvestris radix.*

*Rampions* or wild Rapes, of nature not unlike to Turneps, eaten raw with vinegar and salt, do not onely stir up an appetite to meat, but also are meat and nourishment of themselves. In high *Germany* they are much eaten, and now our Nation knows them indifferently well; and begin to use them.

*Radix Allii ursini.*

*Ramses* are of like vertue and power with Garlick, and are so to be prepared, or else they give neither much nor any good nourishment.

*Rapa.*

*Rapes* or Turneps, sodden in fat broth, or roasted with butter and sugar put into the midst thereof, nourish plentifully, being moderately taken; for if they be undigested through excess, they stir up windiness, and many superfluous humours in the body. The *Bohemians* have Turneps as red outwardly as blood, which I did eat of in *Prague*, and found them a most delicate meat; yea they are counted so restorative and dainty, that the Emperour himself nurseth them in his Garden. Roasted Turneps are so sweet and delicate, that *Marcius Curius* refused much gold, offered him by the Samnites, rather then to leave his Turnep in the Embers. Plin. l. 9 c. 15.

*Radices Eringii marini.*

*Sea holly roots* are of temperate heat and cold, but somewhat of too dry a nature; yet prove they moist enough to give plentiful nourishment, after they have been preserved in syrupe or candied with ginger, encreasing

sink, blood, feed, and lust, and restoring such as by lechery have been much consumed.

*Radices Sisari.*

*Skirret-roots* were so sweet & delicate in ancient times, that *Tiberius Caesar*, caused the Inhabitants of *Gelduba* (a certain signory upon the Rhine) to pay him tribute at Rome in *Skirret-roots*, bringing them weekly thither whilst they were in season. They have a long string or pith within them, which being taken away before they are thorough sod, maketh them eat exceeding sweet; usually they are boild till they be tender, and then eaten cold with vinegar, oil and pepper; but if they be roasted four or five together in a wet paper under embers (as one would roast a Potado) or strain'd into tart-stuff, and so baked with sugar, butter and rosewater, they are far more pleasant and of stronger nourishment, agreeing with all complexions, sexes and ages, being also of a mild heat and a temperate moisture. Did we know all the strength and vertues of them, they would be much nourished in our Gardens, and equally esteemed with any Potado root.

*Cepa Ascalonites.*

*Skallions* are a kind of little Onions, brought first from *Ascalon* a Town of Jewry; very hot and dry, yea hotter and drier by one degree then any Onions. Cold stomachs and barren weaklings may safely eat them raw to procure appetite and lust; but they are not nourishing to indifferent stomachs till they have been perboild in new milk. Some correct them, by mincing them small, and steeping them a good while in warm water, afterwards they eat them with vinegar, oil and salt, after the Italian fashion.

*Spinachia.*

*Spinache* being boild soft and then eaten with butter,

ter; small currens and sugar heat together upon a chafing dish, giveth no bad nor little nourishment to dried bodies, and is onely hurtful to such as be over-phlegmatick.

*Fragula.*

*Strawberries* of the garden, be they white, red, or green (but the red are best) being once come to their full ripeness in a warm Summer, and growing in a warm ground, are to a young hot stomach both meat and medicine. Medicin to cool his choler & excessive heat; meat by his temperate and agreeable moisture, fit at that time of the year to be converted into blood; especially being eaten raw with wine and sugar, or else made into tart stuff and so baked: howsoever they be prepared, let every man take heed by *Melchior Duke of Brunswick* how he eateth too much of them, who is recorded to have burst a sunder at Rostock with surfeiting upon them. *Cranz. lib. 9. cap. 9. Hist. Vandal.*

*Radix spiræ albæ.*

*Thistle-roots* (I mean of the white thistle when it first springeth) are exceeding restorative and nourishing, being sodden in white stued broth, or else baked in Tarts, or in Pies like Artichoks: few men would think so good meat to lye hidden in so base and abject an herb, had not trial and cookery found out the vertue of it.

*Rapæ rotundæ.*

*Turneps* (in commendation whereof *Moschio* the Grecian wrote a large volumn) are nothing but round Rapes, whereof heretofore we writ in this Chapter.

*Plin. l. 9. ca. 15.*

*Nastureia aquatica.*

*Water-creffes* and *Town-creffes* nourish raw and cold stomachs very well: but for hot or indifferent stomachs they are of a contrary nature. *Xenophon* saith, that the *Persians* children going to School, carry nothing with them

them to eat and drink, but Cresses in the one hand and Bread in the other, and an earthen cruse at their girdle to take up water in: whereby we may perceive that they agree well with moist natures, and such as are accustomed to drink water: Otherwise no doubt they nourish nothing, but rather over heat and burn the blood.

As for *Anise*, *Blites*, *Blood-wort*, *Broom-buds*, *Gapers*, *Calamint*, *Clary*, *Dill*, *Fennel*, *Galangal*, *Hisope*, *Marigolds*, *Mustard-seed*, *Mints*, *Nettles*, *Orache*, *Patience*, *Primroses*, *Rosemary*, *Saffron*, *Sage*, *Sampshire*, *Savory*, *Tamarisk*, *Tansy*, *Tarragon*, *Time*, *Violets* and *Wormwood*: howsoever they are used sometimes in broths, pottage, farrings, sawces, salads and tanfies; yet no nourishment is gotten by them, or at the least so little, that they need not, nor ought not to be counted amongst nourishments.

## CHAP.

## CHAP. XXIV.

## Of such Fruits of the Field, as are nourishing.

THE chief fruits of the field are *Wheate*, *Rye*, *Rice*, *Barly*, *Oates*, *Beanes*, *Chiches*, *Pease* and *Lentils*.

*Triticum*.

*Wheate* is divided into divers kinds by *Pliny*, *Columella*, *Dodonæus*, *Pena* and *Lobelius*; it shall be sufficient for us to describe the sorts of this Country, which are especially two: The one red called *Robus* by *Columella*, and the other very white and light called *Siligo*, whereof is made our purest manchet. Being made into Furmity and sodden with milk and sugar, or artificially made into bread; *Wheate* nourisheth exceeding much and strongly: the hardest, thickest, heaviest, cleanest, brightest and growing in a fat soil, is ever to be chosen; for such *Wheate* (in *Dioscorides* and *Galens* judgement) is most nourishing.

*Diosc. l. 2. c. 78.*  
*Gal. 1. de alim.*  
*fac. cap. 2.*

*Secale.*

*Rye* seemeth to be nothing but a wild kind of wheate, meet for Labourers, Servants and Workmen, but heavy of digestion to indifferent stomachs.

*Orixa.*

*Rice* is a most strong and restorative meat, discommendable onely in that it is over-binding; very wholesome pottage is made thereof with new milk, sugar, cinamon, mace and nutmegs: whose astringency if any man fear, let him soke the *Rice* one night before in sweet Whey, and afterwards boil it in new milk with sugar, butter, cloves and nutmegs, leaving out cinamon and mace. Thus shall the body be nourished, costiveness prevented; and nature much strengthened and encreased.

*Horde-*

*Hordeum.*lib. de alim.  
fac. cap. 9.

Barly used any way in bread, drink or broth, is ever cooling (saith *Galen*) and engendreth but a thin and weak juice. Before we use it in broths or Pisan, it should be clean hulled, and washed in many waters. The decoction of Barly in chicken-broth, strained with a few blauncht almonds, and sweetned with sugar, and rosewater, is a very convenient meat for found men, but more for them which are sick and abhor flesh.

lib. 6. cap. 20.  
de rer. var.

*Cardan* saith that *Galen* maketh mention of a kind of Barly in Greece, growing without a husk, and hulled by nature; which place he never citeth, because he was mistaken; for through all *Galen* I could never find any such thing, though of purpose I searched for it very diligently. The best Barly is the biggest and yellowest without, and fullest, closest and heaviest within; it is never to be used in meat till it be half a year old, because lying causeth it to ripen better, and to be also far less windy. Being made into Malt by a sweet fire and good cunning, it is the foundation of our English wine, which being as well made as it is at *Nottingham*, proveth meat drink and cloth to the poorer sort. Parched Barly or Malt is hot and dry, but otherwise it is temperately cooling and less drying. That Wheate and Rye is far more nourishing then Barly. *Plutarch* would thence prove, because they are half a year longer in the earth, and are of a more thick, sappy, and firm substance. But Rice (being counted and called by *Tragus* German Barly) disarmeth that reason, which is not sowed till March and yet is of as great or rather greater nourishment.

*Avena.*1 de alim. fac.  
cap. 14.

Oates termed by *Galen* the Asses and Horses provender, are of the like nature with Barly, but more alstringent, especially being old and thorough dry. Had *Galen*

as are nourishing.

seen the Oaten cakes of the North; the Janocks of Lancashire, and the *Grues* of Cheshire, he would have confessed that Oates and Oatmeal are not onely meat for beasts; but also for tall, fair and strong men and women of all callings and complexions: but we pardon the Grecians delicacy, or else ascribe it to the badness of their soile, which could bring forth, no Oates fit for nourishment. Chuse the largest, heaviest, sweetest, fullest and blackest to make your Oatmeal groats of, for they are least windy and most nourishing.

*Faba.*

*Beans* were first a field fruit, howsoever (to make them more sappy) they have lately been set and kept in gardens. *Pythagoras* forbad his Scholers to eat of them (especially coming once to be great and black-taild) because they hinder sleep and procure watchfulness (for which cause they were given to Iudges as they sate down in judgement) or else in sleep cause fearful and troublesome dreams, as you may read in *Tullius* second book of Divination; wherefore howsoever *Camaterus* (*Immanuel Commeneus* his Secretary) ventured for them, or men now affect them in these dayes; assuredly they are a very hurtful meat, unless they be eaten very young, and sod in fat broth, and afterwards (being freed of their husk) be eaten in the beginning or midst of meal, buttered thoroughly and sufficiently sprinkled with gross pepper and salt; then will they nourish much, and too too much encrease seed to lusty wantons.

Suidas.

Nicetas 1. 3. de  
reb. Immanueli.*Ciceres.*

*Chiches* of England are very hard and unwholesome; but in Italy and France there is a kind of red Chich, yeelding a sweet, fine and nourishing flour: whereof thick pap or portage being made with sugar, you shall hardly find any grain or pulse of comparable nourishment

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ment

*Of such Fruits of the Field, &c.*

ment; as my most honourable good Lord, the Lord *Willoughby* of *Eresby*, in his most dangerous consumption did well testifie. Perhaps this broth was that, for a mess whereof *Eſau* sold his birth-right; for no pulse but this maketh a red pottage.

*Pisa.*

*Pease* are not fully so windy as *Beans*, and also of better nourishment, because they are less absterfive. French-pease, Hasty pease, and Gray-pease, be the tenderest and sweetest of all others; for the common field-pease or green-pease is too hard of digestion for indifferent stomachs. Take the youngest, and seeth them thoroughly, butter them plentifully, and season them well with salt and pepper; so will they prove a light meat, and give convenient nourishment in Summer time.

*Lentes.*

*Lentiles* were so prized in *Athenaus* time, that one wrote a whole treatise in their commendation; and *Digenes* commended them above all meats to his Scholars, because they have a peculiar vertue to quicken the wit. Let us (for shame) not discontinue any longer this wholesome nourishment, but rather strive to find out some preparation, whereby they may be restored to their former or greater goodness.

CHAP.

CHAP. XXV.

*Of the Variety, Excellency, Making, and true use of Bread.*

*The dignity and necessity of Bread.*

**B**Read is a food so necessary to the life of man, that whereas many meats be loathed naturally, of some persons, yet we never saw, read, nor heard of any man that naturally hated bread. The reasons whereof I take to be these. First because it is the staff of life, without which all other meats would either quickly putrifie in our stomachs, or sooner pass thorough them then they should, whereupon crudities, belly-worms and fluxes do arise to such children or persons, as either eat none or too little Bread.

Again, Neither flesh, fruit nor fish are good at all seasons, for all complexions, for all times, for all constitutions and ages of men; but Bread is never out of season, disagreeing with no sickness, age, or complexion, and therefore truly called the companion of life. No child so young but he hath Bread, or the matter of Bread in his pap: no man so weak, but he eats it in his broth, or sucks it out of his drink. It neither enflameth the cholerick, nor cooleth the phlegmatick, nor over-moistneth the sanguin, nor drieth the melancholick.

Furthermore it is to be admired (saith *Plutarch*) that Bread doth of all other things best nourish and strengthen both man and beast; insomuch that with a little Bread they are enabled for a whole dayes journey, when with twice as much meat they would have fainted. Wherefore it was not a small threatening, when God said



he would break the staff of bread; without which our meat giveth no strength (as I said before) but either corrupteth in the stomach, or is converted to slimy crudities; we may also remember, that of all compound meats it is the first of all mentioned in the Scripture, namely in the third of *Genesis*; where God threatneth *Adam* that in the sweat of his browes he should eat his bread. Again in the Lords Prayer we ask for all bodily nourishment in the name of Bread, because Bread may be justly called the meat of meats, as without whom there is no good nor substantial nourishment. The Italians have a Proverb, *That all troubles are easie with bread, and no pleasure pleasant without Bread*. Signifying thereby, our lives to consist more in Bread, then in any other meat whatsoever,

To conclude, when Christ would describe himself unto us whilst he lived, and leave a memorial unto us of himself after death: his wisdom found no Hieroglyphical character wherein better to express himself (the only nourisher and feeder of all mankind) then by the sight, taking and eating of Bread: so that I may boldly prefer it above all nourishment, being duely and rightly used, as agreeing with all times, ages, and constitutions of men, either sick or sound; which cannot be verified of any one nourishment besides.

Upon which and some other things, arose these questions and sayings,

Whether eating of crusts of Bread, and sinews of flesh, make a man strong?

Whether Ashes be Physick, and mouldy Bread clear the eyesight?

Money and Bread never brought plague.

Bread and Cheese be the two targets against death.

The

*The Authors and Inventors of Bread.*

Who was the first Authour or Inventer of making Bread, I will not take upon me to determine. *Pliny* ascribeth it to *Ceres*; who seeing what hurt came to men by eating of Acorns, devised a means how to pound Corn into Meal, and then to work, form and bake it into loaves and cakes. *Pausanias* ascribeth it to *Arcas*, *Jupiter*, and *Calisto*'s son. But without all question *Adam* knew it first, whosoever was the first that made it; yea such it is the strengthner of life, no doubt as he and his son knew how to sow Corn, so they were not ignorant or unpractised in the chiefe use thereof.

*The differences of Bread.*

Concerning the differences of Bread, some are taken from the meats we eat; for the Romans had *panem Ostrearium*, which they onely did eat with Oysters. They had also their dainty Bread, made with hony, spice and flour: they had also a hasty cake, called *panis spenticus* learned first in Greece; likewise their bread differed in baking, some being baked upon the hearth, others broild it upon gridirons, others fried it like pancakes; others baked it in ovens, others sod it in seam like fritters; others boild it in water like cinnels, being called *panes aquatici*; which the *Parthians* taught them.

But the chiefe differences are in the variety of matter, whereof they consist; and the variety of goodness, which I will declare in order. Some Countries (where Corn was either never sown at all, or being sowed cannot prosper) make bread of such things made into meal as their soil yeeldeth. The *Oritæ*, *Greenlanders* and *North-Icelanders* make it of dried fish, which being thorough dried in the Sun, they beat it first with hammers, then pound it with pestils, and form cakes with water,

water, which they tost at their fires, made onely of great fishes bones (for they have no wood) and eat it instead of Bread; yet live they well, and look well, and enjoy pleasures (saith *Hector Boethius* in his Scottish History) aboundiing in children, strength and contentment, though not in wealth. The *Brasilians* make Bread of the root of a herb ressembling Purcelane, and of the barks of trees as *Oforius* writeth; whom I may believe, because I have eaten of the same Bread, brought home by Sir *Francis Drake*. The most part of Egyptians make Bread of Lotus seed, ressembling poppy: but they which dwell by the River *Astypus* made it of dried roots beaten to powder, which they formed like a Tilestone, and baked it hard in the Sun. Like Bread made the *Thracians* of *Tribulus* or water-nut roots, and the *Arabians* of Dates. But the best is made of Graine, which the Romans for 600 years after their City was built, had not yet learned: and was not afterwards publicly practised by bakers, till the Persian wars. As for wheaten bread it was so rare in *Casars* time, that none knew how to make it save his own Baker. And again white manchet was so hard to come by in the Grecian Courts, that *Lucian* protested a man could never get enough of it, no not in his dream. Spiced Bread was more ancient; for *Diogenes* loved it above all meats, and *Hippocrates* and *Plato* make mention of it. Brown-bread was used in *Philoxenus* his age and long before; who having eaten up all the White-bread at the Sophists table, one set him a great brown-loaf on the table, on whom he bestowed this jest: *Hola! not too much, not too much good fellow, least it be night too soon*. Thus much of the ancient making of Bread; now let us consider.

The

2 lib. de gest. Emanuel.

Herodot. li. 2.

Diod. lib. 3. c. 3

Plin. l. 2. c. 43.

Alex. ab Alex.

lib 3. c. 11. ex.

Plinio.

Suet. in vita.

Iul. Cæ.

Lac. in dial.

de merc. cond

Laer. in vita.

Diog.

Athen. lib. 1.

Dionys 3.

## The usual matter of Bread.

First, whereof Bread is made in our daies, Secondly how it is made, Thirdly when, and in what order, Fourthly in what quantity it is to be eaten.

Touching the first: Bread is usually made of Rye, Barly, Oates, Missetlin or pure Wheate. Rye-bread is cold and of hard concoction, breeding wind and gripings in the belly, engendring gross humours, being as unwholesome for indifferent stomachs, as it agreeth with strong bodies and labourious persons; yet openeth it, and cureth the hemorrhoids.

*Barly Bread* is little or nothing better, being rough and heavy of digestion, choking the small veins, engendering crudities, and stuffing the stomach.

*Oaten-bread* is very light being well made, more scowring then nourishing if the Oat-meal be new, and too much binding if it be old. Howbeit Oates in Greece are recorded to be so temperate, that they neither stir nor stay the belly.

*Missetlin* or *Munckcorn-bread*, made of Rye and Wheate together, is esteemed better or worse, accordingly as it is mingled more with this or that grain.

But of all other *Wheaten-bread* is generally the best for all stomachs, yet of so stopping a nature; if it be too fine, because it is of best temper, and agreeth with all natures and complexions

## Things to be observed in the well making of Bread.

Concerning the well making whereof, we must have great choice and care. 1. Of the Wheate it self. 2. Of the Meal. 3. Of the Water. 4. Of the Salt. 5. Of the Leven. 6. Of the Dough or Past. 7. Of the Moulding. 8. Of the Oven. 9. Of the baking. All which circumstances I most willingly prosecute to the full, because as Bread is the best nourishment of all other, being

Gal. de ali. fac. Isaac. in partic. Dizer.

Averrh. 5. Col. Piel. de. pr. &amp; can. rat.

Gal. 1. de la. fa.

being well made, so is it simply the worst being marred in the ill handling.

1. *Concerning the Wheate*, it must be thorough ripe ere it is gathered, two months old ere it be thrashed, and a month or two old after that (at the least) ere it be grinded. Chuse ever the yellowest without, and smoothest, growing in a hot and fat soil, hard, white and full within, clean thrash and winowed, then clean wash and dried, afterwards grossly grinded (for that makes the best flour) in a Mill wherein the grind-stones are of French Marble, or some other close or hard stone.

2. *The Meal* must neither be so finely grinded (as I said) least the bran mingle with it, nor too grossly, least you lose much flour, but moderately gross, that the Bran may be easily separated, and the fine Flour not hardly boulded. You must not presently mould up your meal after grinding, lest it prove too hot; nor keep it too long lest it prove stuy and breed worms, or be otherwise tainted with long lying. Likewise though the best manchet (called *panis Siligineus* of *Pliny*) be made of the finest flour, passed through a very fine boulder, yet that Bread which is made of courser Meal (called *αυτοπυρρος* of the Grecians) is of lighter digestion and of stronger nourishment.

3. *The Water* must be pure, from a clear River or Spring: not too hot lest the Dough cling, nor too cold lest it crumble, but lukewarm.

4. *The Salt* must be very white, finely beaten, not too much nor too little, but to give an indifferent seasoning.

5. *The Leaven* must be made of pure Wheate, it must not be too old lest it prove too soure, nor too new lest it work to no purpose, nor too much in quantity, least the Bread receive not a digesting but a fretting quality

lity. Where by the way note, that loaves made of pure Wheaten-meal require both more leaven and more labouring, and more baking, then either course cheate, or then Bread mingled of meal and grudgins. In *England* our finest Manchet is made without Leaven, which maketh Cheate Bread to be the lighter of both, and also the more wholesome; for unleavened Bread is good for no man.

6. *The Dough* of white Bread must be throughly wrought, and *the manner of moulding* must be first with strong kneading, then with rouling to and fro, and last of all with wheeling or turning it round about, that it may fit the closer; afterwards cut it slightly in the midst round about, and give it a slit or two thorough from the top to the bottome with a small knife, to give a vent every way to the inward moisture whilst it is in baking.

7. *The Loaves* should neither be too great nor too little: for as little Loaves nourish least, so if the Loaves be too great, the Bread is scarce thoroughly baked in the midst: wherefore the Francklins Bread of *England* is counted most nourishing, being of a middle size, between Gentlemens Roules or little Manchets, and the great Loaves used in Yeomens houses.

8. *The Oven* must be proportionable to the quantity of Bread, heated every where alike, and by degrees; not too hot at the first, lest the outside be burnt and the inside clammy; nor too cold, lest the Bread prove sad and heavy in our stomachs.

9. Last of all *Concerning the baking*, it must not stay too long in the Oven, lest it prove crusty, dry and cholerique; nor too little a while, for fear it be clammy and of ill nourishment, fitter to cram Capons and Poultry, then to be given to sick or found men.

Bread being thus made, strengtheneth the stomach, and

H. Quæ. Rom.

carrieth truly with it the staff of nourishment. *Jupiters Priests* (called *Flamines Diales*) were forbidden to eat either Meal or Leaven by themselves, yet might they eat of leavened Bread and none other. The reason whereof is alledged by *Plutarch*. They might eat no Meal, because it is an imperfect and raw nourishment; being neither Wheate which it was, nor Bread which it should be; for Meal hath lost (which it had) the form of Grain, and wanteth (which it is to have) the form of Bread. They might eat no Leaven, because Leaven is the Mother and Daughter of corruption, souring all if it be too much, and distasting all if it be too little: but when a just proportion is kept betwixt them both, Leaven corrects the Meals imperfection, and Meal resisteth Leavens corruption, making together a well relished mass (called Bread) which is justly termed the staff of life.

Bread: of a day, Wine of a year, Meal of a month.

As for Buns made with Eggs and Spices, as also for Sugar-cakes, Wafers, Simnels and Cracknels, and all other kind of delicious stuff, wherein no Leaven cometh, I will not deny them a medicinable use for some bodies, but if they be usually and much eaten, they rather help to corrupt then to nourish our bodies.

## Of the age of Bread.

*Touching the age of Bread,* As the *Egyptians* Bread made of Lotus seed is never either good or light till it be hot; so contrariwise all Bread made of Grain is never good till it be fully cold. Hot Bread is exceeding dangerous swimming in the stomach: procuring thirst, most hardly digesting, and filling the body full of wind. Neither yet must it be too old and dry, for then it nourisheth nothing, dryeth up the body, encreaseth costiveness, and very hardly passeth from out the stomach.

## Of the use of Bread.

Last of all, Concerning the use of Bread, it consisteth in

in the quality, quantity, and timely taking of it. The inmost crumbs of bread are most nourishing, and fittest for hot and cholerick persons; contrariwise the crumbs next the crust are fittest for phlegmatick dispositions, unto whom sometimes we allow the crust it self, or else the crumbs toasted at the fire. Leavened Bread is also most convenient for weak stomachs, because it is soonest digested; but if it be too much Leavened, it annoieth them as much in gripings of the belly and spleen-swellings.

It is questioned by some, Whether Children should eat much Bread without Meat, *ant contra*.

Now Bread (so it be not newer then one day) is most nourishing, but old Bread (as I said before) is most drying.

Concerning the quantity of Bread, we are to understand: that as Drink is necessary to hasten meat out of the stomach when it is concocted, so Bread is as needfull to hang it up, and stay it in the stomach till it be concocted. For if we eat flesh, fish or fruit without Bread, it will either return upward (as it fareth in Dogs) or beget crudities and worms (as it hapneth to greedy Children) or turn to most cruel fluxes, as it falleth out in the Time of Vintage, and at the gathering of Fruit, when many Grapes, or Apples, or Plums be eaten without Bread.

Nevertheless over-much Bread is as hurtful, yea the surfeiting of it is more dangerous then of any meat. For flesh, fruit or fish, being immoderately taken, are quickly corrupted into a thin substance, which nature may easily avoid; but the surfeit of Bread is incorrigible, remaining so dry, hard, and tough in the stomach, that it will neither be voided upward, nor downward without great difficulty, resisting the operation of any medicine, stopping

Elin li. 2. c. 20.

Gal. 1. de al. fa.

Avic. can. 2.

Haly abbas 9. Theor.

ping the veins, and dawbing as it were the bowels (otherwise sensible enough, and ready to be stirred with the least Physick) with a slimy and viscous mortar. Eat therefore no more then to make a convenient mixture of meat and drink; for as there must be a sufficient quantity of sand to combine lime and water together, not too little (lest the mortar be too liquid) nor too much (lest it be tough) but a certain proportion to be aimed at by the Plaisterer: so a due quantity of Bread maketh a perfect mass of nourishment, which else being too liquid would turn to crudities by passing over-timely into the guts, or being too thick would either putrifie at length, or at the least wax burdenson to the stomach and choke the veins. Note also this, that the more liquid and moist your meats are, so much the more Bread is required: but the more dry and solid they are, the more Drink is to be taken and the less Bread.

How and when  
Bread is to be  
eaten.

Last of all, to speak somewhat of the time, and order to be observed in the eating of Bread: Howsoever Antoninus that holy Emperour of Rome, did make his breakfast onely of dry Bread, and then presented himself to all suiters till dinner time: we must conceive, first that he was Rhumatick through his night-watches and great studying. Secondly, that he was old and subject to the Dropie: otherwise he was foolish to prescribe himself that Diet, or his Physicians mad that perswaded him to it. For as first lime, and then sand are mingled with water, so first Meat, then Bread should be eaten together, and afterward drink should be poured on like water to mingle them both. Socrates said truly, that some fools do use Bread as Meat, and some use Meat as Bread. For some will break their fast with Bread, which commonly is dangerous: others will eat at Dinner a little Meat and too much Bread, which is almost

Sueton. in Vita  
Anton. Pii.

Gal 1:27 c. 27.  
antiqu. lect.

almost as unwholesome: others will end their Meals with drink and meat, when reason and experience sheweth, that the upper mouth of our stomach is best closed up with Bread and dryness, in the sealing and closing up whereof perfectness of concoction doth greatly consist.

Cyrus the greater, being asked daily by his Stuard, what he should provide for his Supper, never gave him other answer then this, *Onely Bread*: shewing us thereby, that as our breakfast must be of the moistest meats, and our Dinners moderately mingled with driness and moisture; so our Suppers should be either onely of Bread, or at the most of meats as dry as Bread; especially in these Islands and moist Countries, so subject to rhumes and superfluous moistures.

## CHAP. XXVI.

### Of Salt, Sugar, and Spice.

There was a sect of Philosophers called *Elpistici*, commending Hope so highly above all vertues, that they termed it the sawce of life; as without which our life were either none at all, or else very loathsom tedious and unfavory. May I not in like manner say the like of Salt, to which *Homer* giveth the title of Divinity, and *Plato* calleth it *Jupiters* Minion? for tell me to what meat (be it flesh, fish or fruit) or to what broth Salt is not required, either to preserve season or relish the same? Nay bread the very staff and strength of our sustenance, is it not unwholesom, heavy and untoothsom without

Plut. 4. Sympos.  
quæst. 4.  
Hom. I. Iliad.  
Plat. in Timæo.

some without Salt: Wherefore in the same Temple Neptune and Ceres ever stood together, because no Grain is good unsalted, be it never so well spiced or sugared, or otherwise artificially handled. Besides this, the famous Warriours in old time, accustomed to hard and sparing Diet, howsoever voluntarily they eschewed flesh and fish as meats too delicate for Soldiers stomachs, living onely upon bread, onions, leeks, garlick, town-cresses and roots, yet they did eat Salt with every thing, as without the which nothing was deemed wholesome. And truly what is flesh but a peece of carrion and an unsavory carcase, till Salt quickens graces and preserves it, infusing thorough out it (as it were) another soul? what is fish but an unrellished froth of the water, before Salt correcteth the flashiness thereof, and addeth firmness? yea milke, cheefe, butter, eggs, tree-fruit, garden fruit, field-fruit, finally all things ordained and given for nourishment, are either altogether unwholesome without Salt, or at the least not so wholesome as otherwise they would be.

Plutarch moveth a question in his Natural Disputations, why Salt should be so much esteemed, when beasts and fruits give a relish of others tastes, but none of Salt: For many meats are fatty of themselves, Olives are bitterish, and many fruits are sweet, many soure, divers astringent, some sharpe, and some harsh; but none are salt of their own nature: what should be gathered of this? that the use of salt is unnaturall or unwholesome: nothing less. It is enough for nature to give us meat, and elsewhere to give us wherewith to season them. And truly fish Salt may either be found or made in all Countries, what needed fruit, flesh, or fish to have that taste within them, which outwardly was to be had at mans pleasure.

Now

Now if any shall object unto me the Egyptian Priests, abstaining wholly from Salt (even in their bread & eggs) because it engendereth heat and stirreth up lust: Or *Appollanius* (*Herophilus* his Scholer) who by his Physicians counsel abstained wholly from any thing wherein Salt was, because he was very lean, and grew to be exceeding fat by eating hony-sops and sugared Panadoes: I will answer them many wayes, and perhaps sufficiently.

First, that long custome is a second nature, and that it had been dangerous for the Egyptian Priests to have eaten Salt, which even from their infancy they never tasted.

Again, whereas it was said, that they abstained from it for fear of lust, no doubt they did wisely in it; for of all other things it is very effectual to stir up *Venus*, whom Poets faine therefore to have been breed in the Salt Sea. And experience teacheth, that Mice lying in Hovyes laden from *Rachab* with Salt, breed thence faster there; then if they were laden with other Merchandize. Huntsmen likewise and Shepherds seeing a slowness of lust in their Dogs and Cattle, feed them with Salt meats to hasten coupling; and what maketh Doves and Goats so lusty and lascivious, but that they desire to feed upon salt things? Finally remember, that lechery (in Latin) is not idly, or at adventure termed *Salaritas*, *Saltiness*; for every man knows that the saltier our humours be, the more prone and inclinable we are to lechery: As manifestly appeareth in *Lazars*, whose blood being over salt, causeth a continual tickling and desire of ventry, though for want of good nourishment they perform little.

Wherefore whosoever coveteth to be freed of that desire with the Egyptian Priests (which is an unnatural thing to govern) let them altogether abstaine from Salt

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in every thing; but look how much they gain in impotency that way, so much they lose of health another way. For as sheep feeding in salt Marshes never dye of the rot and be never barren, but contrariwise are rotted as well as fatted in fresh pastures: so likewise whosoever moderately useth Salt shall be freed of putrifaction and stoppings, and live long in health (no disorder being elsewhere committed) when they which wholly abstain from it both in bread and meat, shall fall into many diseases and grievous accidents, as did *Apollonius* himself for all his fatness; and as it hapned to *Dr. Penny*, who after he had abstained certain years from Salt, fell into divers stoppings, cruel vomitings, intolerable headache and strange migrains, whereby his memory and all inward and outward senses were much weakned.

Remember here, That I said *whosoever moderately useth Salt*, for as wholly to refuse it causeth many inconveniencies, so to abuse the same in excess is no less dangerous, engendring choler, drying up natural moisture, enflaming blood, stopping the veins, hardning the stone, gathering together viscous and crude humours, making sharpness of urine, consuming the flesh and fat of our bodies, breeding salacity and the colt evil, bringing finally upon us scabs, itch, skurfe, cankers, gangrenas and foul leprousies: They which are cold, fat, watrish and phlegmatick, may feed more plentifully on salt and salt-meats then other persons: but cholerick and melancholick complexions must use it more sparingly, and sanguineans must take no more of it, then lightly to relish their unsavory meat.

Our Wiches in *Cheshire* afford so good Salt (through God's singular Providence and mercy towards us) that I am eased of a great labour in shewing the differences of salt. Onely thus much I leave to be noted, that Bay-salt

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is best to make brine of, but our white salt is fittest to be eaten at table. Finally sith not onely we in *England*, but also all other Nations, yea the old Romans and Grecians (as *Pliny* and *Alexander* remember) placed Salt ever first at the Table, and took it last away (insinuating thereby the necessary use thereof with all kinds of meats) let us conclude with the Scholers of *Salern*, in good rhyme and better reason.

*Sal primo debet poni, non primo reponi,  
Omnis mensa male ponitur absq; sale.*

Here I might speak of *Sal Sacerdotale Actii*, called the Priests Salt, mingled with many sweet herbs and spices to preserve meats: as also of Chymical Salts drawn from wormwood, cinamon, cloves, guajacum and other infinite simples; but sith they are rather medicinable then belonging to ordinary diet, I have reason to omit them.

Now if any will mervail, why I should write thus much in the commendation of Salt, when by general consent of Writers it is not nourishing: I answer, That it is, and that not onely accidentally, in making our meat more gracious to the stomach, hindring putrefaction, and drying up superfluous humours; but also essentially in it self, being taken in his just and due proportion. For our bodies hath and should have humours of all tastes; yea the firmest element of our body is nothing but Salt it self, and so termed by the best (though the newest) Philosophers; which will hardly be preserved without eating of Salt.

Hence comes it that Souldiers, Sea-men and Country-labourers, accustomed to feed usually upon hang'd-Beef, Salt-bacon, and salt fish, have a more firm flesh

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and greater strength then ordinary Citizens and dainty Gentlemen. And if Salt-meats (not over-salted) be generally held to give the best nourishment, why should we deny that Salt nourisheth?

A Woman eating much salt when she is with Child, bringeth forth a Child without Nipples.

Salt in portage is forbidden in hot agues.

They which eat much Salt and Vinegar have burnt livers, and live unfound.

### Of Sugar.

*Sugar* or *Suchar* is but a sweet, or (as the Ancients term it) an Indian Salt. The best Sugar is made of the tears or liquor of Sugar canes, replenished so with juice that they crack againe. Other sorts are made of the Canes themselves finely cut, and boiled so long in water, till all their gummyness gather together at the bottom, as Salt doth in Cheshire at Nantwich. The best Sugar is hard, solid, light, exceeding white and sweet, glistering like snow, close and not spungy, melting (as salt doth) very speedily in any liquor. Such cometh from *Madera* in little loaves, of three or four pound weight apeece: from whence also we have a courser sort of Sugar-loaves, weighing seven, eight, nine or ten pounds apeece, not fully so good for candying fruits, but better for syrups and Kitchen uses.

*Barbary* and *Canary* Sugar is next to that, containing twelve, sixteen and seventeen *l.* weight in a loafe. But your common and course Sugar (called commonly *St. Omers* Sugar) is white without, and brown within, of a most gluish substance, altogether unfit for candying or preserving, but serving well enough for common syrups and seasoning of meat.

Of the powder of which Sugar our cunning Refiners make

make such white and glorious Sugar in shew, that albeit it be neither sweet, light nor kindly, yet they feel an unspeakable sweetness by that art, or rather trade, or rather mystery, or rather (if I am not mistaken) flat couzenage and apparent knavery.

Concerning the uses of this worthy and sweet Salt, they are many and good. For whereas hony is hurtful to cholerick complexions, Sugar is incommodious or hurtful unto none; yea it is so mild and temperate, that *Galen* doth not disallow it to be given in agues. Furthermore it nourisheth very plentifully, yea it maketh many things to become exceeding good meat (by conditing, preserving and conserving) as Citrons, Limons, Orenge, Nutmegs, Ginger & such like, which of their own nature do rather hinder nourishment and procure leanness. Besides this, it delighteth the stomach, pleaseth the blood and liver, cleanseth the breast, restoreth the lungs (especially being candied) taketh away hoarseness, and asswageth drought in all agues, giving also no small ease to enflamed kidneys, and to bladders molested with sharpness of urine.

Sugar keepeth Children from engendring of worms, but being engendred, maketh them stir.

It were infinite to rehearse the necessary use of it in making of good gellies, cullises, mortesses, white-broths, and restorative pies and mixtures: which sith cooks do and ought chiefly to practice, I will not further usurpe upon their province; onely say, Sugar never marred sawce.

### Of Spices.

*Spices* are properly called such sweet and odoriferous simples, as are taken from trees, shrubs, herbs, or plants, whereof some are growing in *England* or home-bred,

Kk 2

others

lib. 8. cap. 4.  
meth. med.



others fetcht from far Countries, cal'd Outlandish Spices.

*Homebred spices are these*, Aniseed, Dill, Fennel-seed, Alcost, Commin, Carawayes, Clary, Corianders, dried Mints, dried Nep, dried Origanum, Parsly-seed, dried Gilly-flowers, roots of Galinga and Orris, dried Primroses, Pennirial, Rosemary, Saffron, Sage, Oke of Ierusalem Bay-berries, Iuniper-berries, Sothernwood, Tanfie, Tamarisk, Time, dried Wal-flowers, Violets, Varvein, Winterfavory, Wormwood, and such like.

*Outlandish Spices are these chiefly*, Lignum Aloes, Foleum Indicum, Cinamon, Ginger, Mace, Cloves, Pepper, Nutmegs, Pills of Citrons, Limons and Orengees, Grains, Cubebs, and Saunders, &c. which being no nourishment of themselves, and serving onely to Physick uses, I rather ought to send you to the Herbals of *Lobelius*, *Dodonaus*, *Clusius*, *Turner*, and *Baehinus*, (where at large you may hear of their vertues) then to stand here upon them any longer in my Treatise of nourishments. Wherefore let it be sufficient for me to have set down their temperatures in the fifth Chapter of this Treatise; and now let me proceed to discourse of Sawces: wherein (as occasion serveth) I will somewhat enlarge my Treatise of Spices, which I might have handled in this Chapter.

## CHAP.

## CHAP. XXVII.

*Of the necessary use and abuse of Sawces, and whereon they consist.*

**P**lutarch bouldly affirmeth that the Ancients knew <sup>Sym. 4. quæ. 4.</sup> never any sawces but two, *Hungar* and *Salt*: calling that the night, and this the light of sawces: for as in the night all colours be alike, so nothing is unfavory to a hungry stomach: and as the light discerneth colours, so salt sheweth the variety and excellency of all tastes. Proof hereof we have usually at our Tables, where having tasted of vinegar or soure fruit, or eaten much sweet meats, the best wine is presently distasted after it, and the goodness thereof undiscerned till a little salt be eaten.

Concerning Hunger, I yeeld unto *Plutarch*, for without that even salt and vinegar and every thing is unfavory, according as it is written of the Cooks of *Athens*, <sup>Cæli lib. 13. cap. 25. A. L.</sup> who vaunting by their divers pickles, sawces, pouders and mixtures to procure any man an appetite, yet in the end they found it true, that the best sawce is loathsome without hunger. *Dionisius* also supping once (after *Plut.* in *Coron.* Hunting) with the *Lacedemonians*, most highly extolled their black-broth; afterwards eating of the same another time, without exercise premised, he did as deeply dispraise it.

The like we read of *Ptolemy* in *Platina*, and of *Socra-* <sup>lib. de opt. civ.</sup> *tes* in *Tullies Tusculanes*, who walked ever before Meat a mile or two, to buy him this sawce of hunger *Anachar-* <sup>Plut. de sal. vi&</sup> *sis* was wont to say, that dry ground is the best Bed, <sup>at an.</sup>   
 skin.

skin hardned with exercise the best garment, and natural hunger the best sawce: which addition of this word *natural* cleareth the question; for over-much hunger tasteth nothing better then overmuch satiety, the one loathing good things because of fulness, the other commending bad things because of emptiness.

As for *Salt*, the second sawce of the Ancients, I have already enough commended it in the former Chapter: nevertheless it is not sufficient, nay it is not convenient for all stomachs. For even old times afforded two sawces, *Salt* and *Vinegar*, the one for hot stomachs, the other for cold, knowing well enough that appetites are not procured in all men alike, because want of appetite ariseth from divers fountains.

lib. de tuen. san

*Plutarch* raileth mightily against sawces and seasonings, avouching them to be needles to healthful persons, and unprofitable to the sick, because they never eat but when they are hungry, and these ought not to be made hungry, lest they oppress nature by eating too much. But I deny both his arguments; for as many sound men abhor divers things in their health roasted, which they love sodden; so likewise they love some things seasoned after one fashion, which seasoned or sawced after another fashion they cannot abide, no though they be urged unto it by great hunger.

As for them that be sick, whosoever dreameth, that no sick man should be allured to meat by delightful and pleasant sawces, seemeth as froward and fantastical as he that would never whet his Knife. And tell me I pray you, why hath nature brought forth such variety of herbs, roots, fruits, spices and juices fit for nothing but sawces, but that by them the sound should be refreshed, and the sick men allured to feed upon meat: for whom an overstrait abstinence is as dangerous, as fulness and satiety is inconvenient.

All

All which I write, not to tickle the Epicures of our age, who to the further cramming of their filthy corps, make curious sawces for every meat; or to force appetite daily where no exercise is used: for as Morris-dancers at Burials make no sport, but rather give cause of further lamenting; so appetites continually forced weaken a diseased stomach, either making men for a time to eat more then they should, or else afterwards bereaving them of all appetite. *Socrates* compared the over-curious seasoning of meat, and these Epicurean sawce-makers to common Courtisans curiously painted and sumptuously adorned, before they entertain their lovers; whereby they stir up new lust in withered stocks, and make even the gray-headed spend and consume themselves. Even so (saith he) these new found sawces, what are they but Whores to edge our appetite, making us to feast when we should fast, or at least to feed more then nature willeth? Also he resembleth them to tickling under the sides and arm-pits, which causeth not a true & hearty, but rather a convulsive and hurtful laughter, doing no more good to pensive persons, then hard scratching is profitable to a scald head, wherein yet it delighteth to his own hurt.

Plut. de san. tu.

There is a notable Hystory written of *Alexander* and *Queen Ada*, who purposing to present the Conquerour with her best jewels, sent him two of her best sawce-makers, to season and dress his meat, commending their skill exceedingly in her Letters: But *Alexander* having bountifully rewarded them for their travail, returned them with this message, that he had along time entertained two for that purpose, which made him better sawce to his meat, then any other could make in his judgment; namely, *Nyctoporia* Night-marching, who ever got him a stomach to his Dinner, and *Oligaristia* little-dining.

Plut. de sal. Diet.

dining, who ever procured him a stomach to his Supper. Shewing thereby that exercise before Dinner and Supper are the best sawce-makers, because they bring forth hunger, which tasteth (yea which causeth us also to digest) all things.

And verily for strong and able persons, what need we prescribe more sawces then exercise and hunger? Nevertheless because many mens trade of life, and estate of health is such, that either they cannot exercise themselves abroad, or else are not able thorough weakness to do it at home (whereupon want of appetite and want of digestion, the onely founders of sawces must ensue) it will not be amiss to set down some simples, which may be the matter of sawces for both those inconveniencies.

*The most usual and best simples whereof Sawces are made.*

If the stomach want appetite, by reason of cold and raw humours furring the same, and dulling the sense of feeling in the mouth thereof.

*Hot Sawces.*

Make sawce of Dill, fennel, mints, origanum, parsley, dried gilli-flowers, galinga, mustardseed, garlick, onions, leeks, juniper-berries, sage, time, varvein, betony, salt, cinamon, ginger, mace, cloves, nutmegs, pepper, pills of citrons, limons and oranges, grains, cubebs, and such like, mingle some one, two, or three of them together, according as occasion most requireth, with wine or vinegar, strong of rosemary or gilly-flowers.

*Cold Sawces.*

Contrariwise wanteth your stomach appetite, through abundance of choler, or adust and putrified phlegm: then restore it with sawces made of sorrel, lettuce, spinache, purselane, or saunders; mingled with vinegar, verjuice, cider, alegar, or water it self, or with the pulp of prunes, apples, currans and such like.

As

As for digestion, it waxeth slow and weak, either because the stomach is too cold, or because the meat is of bad digestion which is put into it.

*Sawces for slow digestion.*

Cold stomachs must be quickned with sawces hot of spice; and meats hard of digestion must be helped with hot things: therefore I commend the use of mustard with biese, and all kind of salted flesh and fish; and onion-saw with Duck, Widgin, Teal, and all water Fowl; salt and pepper with Venison, and galinga sawce with the flesh of Cygnets; and garlick or onions boild in milk with a stuble Goose; sugar and mustard with red Deer, Crane, Shovelar and Bustard.

*Sawces for temperate Meats.*

But for temperate Meats and speedy of digestion (as Pork, Mutton, Lamb, Veal, Kid, Hen, Capon, Puller, Chicken, Rabber, Partridge, Pheasant, &c.) we must likewise devise temperate sawces: as mustard and green-sawce for Pork, verjuice and salt for Mutton; the juice of Orenge or Limons with wine, salt and sugar for Capons, Pheasants and Partridges; water and pepper for Woodcocks; vinegar and butter, or the gravet of roasted meat with Rabbers, Pigeons or Chickens; for if their sawces should be either too cold, or too hot, such meats would soon corrupt in our stomachs, being otherwise most nourishing of their own nature. As for the just quantity and proportion of every thing belonging unto sawces and pickles, albeit *Apicius* took great pains <sup>Plin. l. 8. & lib 9. nar hist.</sup> therein, writing whole volums of that argument, yet few of those sawces agreed with most mens natures, and some of them perhaps (if we might peruse those books) were grounded upon little or no reason; wherefore I leave the directing of them to particular Cooks, who by experience can best aime at every mans appetite, and

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know

know also sufficiently how to correct that flesh by Artificial preparation and appropriated sawce, which nature hath made queazy or heavy to indifferent stomachs.

Some have put the question, Whether there be any sawce but appetite? or whether it be good to use sawces?

## CHAP. XXVIII.

*Of Variety of Meats, that it is necessary and convenient.*

**P***hilo* a most excellent Physician having invited *Philinus* to Supper, entertained him with all kind of fowl, fish and fruit, killing also as many beasts, as if he had purposed to celebrate an Hecatombe: But his eloquent guest (for he was counted the best Councillor at the Bar of *Athens*) either to reprove his Friend, or to try his Oratory, accused him at the Table of a double trespass, the one against himself, the other against nature. Against himself, because he allured him to surfeit by variety of dishes: against nature, because nature teacheth us to feed but upon meat, and yet *Philo* himself did feed upon many. But tell me *Philinus* (for I am a Physician likewise, and sworne to defend my Teachers no less than my Parents) how is it an unnatural thing to feed upon many dishes? Mary (saith he) nature teacheth us to feed upon that which will make us to remain longest in life and health; wherefore if we would feed as beasts do upon some one thing, we should outlive them; whereas now through our variety of dishes they outlive us.

Again, do not you Physicians (being but Natures Ministers)

nisters) dissuade men in ages from diversity of meats, bringing unto them only some one dish of a Chicken or Rabbet simply roasted or boiled, neither smelling nor tasting of any mixture, nor marred, or infected with variety of sawces? Furthermore doth not the Diars Art instruct us, no colour to keep so long in cloth or silk, as that which is made by one simple? And is not the sweetest oil marred by mingling, which being kept alone by it self would be ever fragrant? even so fareth it likewise in meats, for any one meat of an indifferent constitution will be easily concocted, when many strive so one with another, whether of them shall go out formost into the guts, that one stayeth too long and is corrupted, whilst the other is not half changed.

And tell me *Philo*, why should it not be in meats as it is in wines? doth not variety of wines make bad distribution, and cause drunkenness sooner then if we kept to one wine? no doubt it doth; else had the Law *contra Alienias* been frivolous and vaine, precisely forbidding Vintners and Waiters at the Table to mixe one wine with another. Musicians likewise by tuning all their instruments into one harmony, plainly shew what hurt cometh by inequality and change of things. *Socrates* was wont to say (whom the great Oracle of *Apollo* hath crowned for the wisest Grecian) that variety of meats is like a common house of Courtisans, which with variety of faces, trickings and dressings rather empty then fill up *Venus* Treasury, kindling rather a flame to consume our lust, then giving a gentle heat to conserve our lives. Wherefore when the jars of crowders shall be thought good musick, and mingled wines allowed for wholesomeness, and whorish allurements taken for preservers of life; then will I also confess variety of dishes to be tolerable, and that one man at once may taste and feed

Hip. in Iure jur

Objections against variety of meats.

Cæli. lib. 9. cap.  
antiq. lect.  
La. in Vita Dio.

safely of many dishes. In the mean time let me still commend the old Romans, who judged as ill of common Feasters, as of them which erected a bawdy-house: and give me leave to imitate *Plato*, who at a great feast fed on nothing but Olives, thinking one dish most wholesome where many are.

*Other Objections against Variety of Meats.*

Thus much said *Philinus* against *Philo*, as *Plutarch* writeth: whose Arguments I will then answer in order, when I have first given a further strength to his assertion, by other proofs and authorities that himself perhaps did never dream of, namely these.

Cæli. lib. 7. cap.  
11. antiq. lect.

*Rogatianus* a noble Senator of Rome, having spent much money in Physick to no good purpose, fed afterwards (by his Friends advice) never but upon one dish: whereby he was quit of his grief for many years. *Epicurus* also placing all felicity in health and pleasure, fed but sparingly and simply upon one dish, were it roots, apples, peares, plums or puls-pottage (for he never eat fish nor flesh) also he did eat but one kind of Bread, and never drank but one sort of drink, were it wine or water. *Iovinianus Pontanus* being asked, why he never fed but upon one dish: I abstaine (said he) from many meats, that many, say that all Physicians may abstaine from me.

Alex. ab Alex.  
lib. 3. cap. 11.

Corregetus de  
dict. & fact.  
memor.

*A Cook in Lacon* being bidden by his Master to dress him a peece of flesh; he asked of him Cheefe and Oile to make the sawce, to whom his Master answered: away fool, away, if I had either Cheefe or Oile, what needed I to have bought a peece of flesh? whereby we perceive that in old times men fed onely upon one dish, thinking it folly to kill hunger with many meats, when it may be killed with one.

P'ur. in Lac.  
Q. est.

*Epaminondas* also being invited to a friends house, seeing

seeing their variety of dishes, departed with these flouting speeches: *I will not trouble thee, for I see thou art sacrificing to the Gods, not making a dinner to thy friend.* And yet the tables of the ancient Gods (being but indeed Divels) had no great variety upon them: For when the *Athenians* did celebrate the great festivals of *Castor* and *Pollux*, their dishes were onely these, *Cheese, Mace, Olives and Leeks*; afterwards when *Solon* (to imitate *Agamemnon*s example in *Homer*) added a Spice-cake, he was rather counted a giver of ill presents to men, then any whit the more bountiful to the Gods.

The like may we say of the Romans, who offered first to their Gods no flesh nor fish, but a little Orchard and Garden-fruit; and of the *Egyptians* whilst the *Mameluks* ruled over them; and of the *Carthaginians*, whose famous quaternal Feast consisted onely of four dishes, Dry-figs, Ripe-dates, green-leeks, and four milk. Nay to come nearer to our owne selves, the Scots (our fellow-Islanders and northern-country-men) beginning the morning with a slender breakfast, did in old times fast till Supper, feeding then but onely of one dish, using generally so temperate a diet, that not Judges and Kings, but Philosophers and Physicians seemed to have given them precepts; what need I remember, That *Moschus Antimolus* the great Sophister lived all his life time onely with figs, *Stilpo* only with garlick, Saint *Genovesue* the holy maide of *Paris* five and thirty years onely with Beanes, and *Zoroaster* (that silver-headed Nestor) twenty years in the wilderness onely with Cheefe: or that the Kings of Egypt fed never upon more meats, then either Veal or Gossings: whereby we may understand that with one dish men lived a long and healthful life, and that variety of diseases sprang first

Plut. in apo.  
thegm.

Athen. l. 4. c. 3.

Plin. l. 19. c. 4.

Sab. l. 8. suppl.  
Iov. l. 33. hist.

Heft. Boeth. in  
hist. Scor.

Alex. ab. Alex.  
lib. 3. cap. 11.

Athen. l. 10. c. 4  
Mar. l. 1. dec. 1.

Plin. l. 11. c. 42.

Diod. lib. 1. c. 6.

Alex. ab Alex.  
lib. 5. c. p. 21.

Plin. l. 8. ca. 50.

Valer. Max.

2. com. in Pan.

Read.  
Plin. l. 8 ca. 57.  
Sabel. lib. 4.  
cnead. 7.  
Cæli. lib. 8 ca. 7.  
A. L.  
Spar. in vita  
Geta.

first from confusion and variety of meats. It is written of the *Romans*; that whilst their greatest feasts had but three dishes, the people were sound, healthful and sober; but when *Augustus* the Emperor brought in three more, and permitted the Romans to have three in their houses, and six in their temple-feasts, his riot is said to have corrupted Rome and brought in Physick. Also whilst the *Laconians* had little dishes and little tables, so that they could neither have many guests, nor much meat at their board, thrift, wealth and health embraced one another; afterwards all went to ruine when variety of dishes were admitted their boards enlarged, and after-courses induced by the *Ionians*. The people of *Lituania* were very frugall, laborious and healthful saith *Eneas Sylvius*, till *Switrigalus* made them exceed by his owne example, who had no fewer then a hundred and thirty dishes at a meal: whereupon his owne life, and the happy estate of his subjects was soon shortned. What should I stand upon the Romans riot in *Antoninus Geta*, *Commodus* (*Adrians* Son) *Vitellius* and *Heliogabalus*, their dominions and times of governing the Empire? when Dormise, timber-worms and snails were served for dainties; when the livers of great fishes, the brains of Pheasants and young Peacocks, the kernels of Lampreys (brought by flyboats and light-horsemen out of Spain to Rome) when infinite numbers of nightingales tongues, the brawnes of Kings-fishers, Pheasants-Combs, Peacocks-Gizzards, and Wrens-livers; were made altogether into one Pie: when finally three courses came daily to *Geta* his boord, and as many dishes at each course as there be letters in the Alphabet. But what followed? Marry infinite diseases, and infinit Physicians; whereof some were so ignorant that they tormented the people worse then sickness; in such sort that

that *Galen*, *Herophilus*, *Erastistratus*, and divers Greek Physicians were sent for to recover them, languishing and consumed almost with fevers, whereinto through excess and variety of meats they were justly fallen.

So likewise fell it out with the Israelites, who in the wilderness longed first for the fish of Egypt, then for cucumbers, pompions, leeks, garlick and onions. Then being fed with *Manna* from heaven, they loathed it because it was but one meat. East of all Quailles came down, yet were they never satisfied with one meat were it never so good, coveting still change and variety were it never so bad: wherein both they and we shew plainly from what root we are first sprung. For when our first Parents might eat of all trees and fruits in Paradise, yet the shew, lure and desire of variety made them touch and taste the unbidden fruit. After the flood when flesh, fish and fruit were permitted to be indifferently eaten, and blood and fat onely forbidden yet we gather up the blood and fat of beasts to make us puddings, and abstain not (for recovery of consumptions) to suck the hot leaping and vital blood out of one anothers veins. Neither are we contented to feed (as wise men should do) upon wholesome meats, but we mingle with them vnison of wild bears, the flesh of scabby Cuckoos, the spawne of Whales, Sturgians and Tunnies, and other very loathsome things, onely for varieties sake and delight of change. *Licinius* though he fed upon many dishes, yet he must end his meals with a Lamprey-pye. *Lucius* never suppt without Oysters, nor *Sergius* without a Dorry: whereupon they were justly nicked by these names, *Licinius Lamprey*, *Sergius Dorry*, and *Lucius Oisterman*.

Thus im-borne impiety engrafted by propagation from *Adam* and *Eve*, hath made us to lose the desire of unity in all things; coveting variety of meats, drinks

and women, yea of Gods and religion; never contented with what is given for our good, but desirous of that which we snatch for our own hurt.

*An apology for variety of meats, answering the former objections.*

Hitherto I have spoken much from *Philinus* owne mouth, and more from mine own in his behalf, to opugne the variety of meats: now read I pray you with the like patience, How I shall defend *Philo* against *Philinus*, and prove apparently that variety of meats is both at board, and in our stomachs, most agreeable to nature, and consequently beneficial to maintain us in health.

First therefore *Philinus* abused our eais, in saying that all beasts feed onely upon some one kind of meat: For *Eupolides* his goats, yea and ours to, feed upon time, mints, hysope, heath, ivy, oken buds, beech, ash, mullen, chervil and tamarisk, and many other herbs differing no less in taste, smell, substance, and vertue one from another. What Shepheard is ignorant, that his flock feedeth upon filipendula, daisies, mouseeare, cowslaps, lambs-tongue, milk-wort, Saxifrage and little mullen: yet work they no worse effect in their stomachs, then if they had onely been fed with grasse; what should I speak of the *Ostrich*, which devourerth iron and pap together, and refuseerth no meat, unless men had also an *Ostriches* stomach: Onely let him serve to disprove *Philinus* avouching all beasts and birds to tye themselves as it were to one meat, and not to eat at once of divers nourishments.

*Secondly* where it was affirmed, that brute beasts and birds outlive men, because they are of a simpler diet; I must pardon *Philinus* being a heathen, and ignorant of the Scriptures: wherein *Methusalem* and divers Patriarkes are registred to have lived longer, then any beast

or

or bird whatsoever, called fitly of *Homer* by the name of *Mortals*, as upon whom more rots, murrains, aches, distempers, seases and plagues do light, then usually happen unto men. Nay go to your Raven and Stag, those longest-livers of all the unreasonable breathers; feeds not the Raven upon all flesh, eats not the Stag of all herbs, boughs and mast that comes in his way? ye feedeth he not some times upon Snakes and Adders?

Thirdly, the Physitians giving of simple meats to aguish persons, proveth no more that variety is not good for most men, then that because *Thersites* can hardly carry his single speare, therefore *Agamemnon* shall not put on his compleat armour.

Fourthly, the sedition and tumults foolishly feared, and rashly presupposed to be in meats of divers kinds, afflicting the stomach either at the time of concoction or digestion, that reason of all other is most unreasonable. For who would or can imagine, that Man the Epitome or Abstract of the whole world, in whom something of every thing (to speak Platonically and yet truly) is placed and inserted, could live ever, or long in health without variety of meats: *Hippocrates* seeing such variety of simples rooted, sprouted and quickned upon the earth, gathereth thereupon very truly and learnedly, that there lye hidden in the earth all kinds of tastes, smells, liquors, and heats, and that it is not (as some imagine) a dry and cold dust, void of all tast, heat and moisture.

Much more then may I justly avouch, that many meats may and do best agree with most mens stomachs, in whose bodies not onely firm flesh, but also thin blood, sweet phlegm, bitter gall, and sourish melancholy is necessary to be preserved: wherefore let hot meats, cold meats, moist meats, dry meats, bitter, meats, salt

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meats.

meats, light meats and heavy meats be mingled together in an indifferent stomach (so that they be well prepared, orderly taken, and no error committed in time, measure and quantity) no sedition or tumult will arise, no not so much as if the stomach had taken but one meat; for (according to that Oeconomical distribution of Empedocles)

*Sweet straitwaies will it self to sweet apply,  
Sharp runs to sharpe, with gall doth bitter lye,  
Hot drinks and meats to fiery parts ascend,  
Whilst cold and moist to watry members tend.*

An no marvel, considering that natural heat (like a good Stuard) dissolveth the mass into a creamy substance, running thorough all himself, that he may give unto all their due nourishment. Wherefore sith this little world of ours was created full of variety, why should we tye our stomachs onely to fruit, fish, or flesh; when God in his goodness hath given us all of them?

Nay furthermore, sith man can digest more sorts of meats, stones and mettles (being rightly prepared) then either the Goat, Raven, or Ostrich, why should his power be bridled by any unnatural Edict, proceeding rather from the brain of a senseless head, then from the deep and mature judgment of any Physitian? for sence teacheth us, that most compound bodies must feed upon divers meats, and that not variety but satiety, not quality but quantity, not simple taking, but unorderedly taking of them, (out of time, out of season, and out of their due place and proportion) causeth that dissention and tumult in our bellies, whence all manner of dislikings or discontentments arise, and at which (to use Hippocrates his words) *ἐκαστου τετρίγοντον ἐν ᾧ τῶν ὁμοῦν ἢ φέρον* Nature is distract-

Lib. 2. c. 10. v. 10.

*distracted, troubled and (as it were) gnasheth her teeth.*

As for that *Simile* of Diars, and the other of Sweet-oil, and the third of Musick; they are all more childish, then worthy of an answer.

For simple colours (as white and black) are not the purest, for then the skies should bear them; yea the purest jewels give most variety of colours and lights in their own kind. And whereas cloth died with some one simple keepeth longest his colour in *Philinus* opinion, it is little material if it were true; considering meat is not given to dye our bodies, but to be transformed into our substance.

Again, though a sweet oil keepeth best his scent and perfection whilst it is unmingled, yet that disproveth not the necessity of mixtures, for whose sake simples were no less created, then Consonants and Vowels appointed to bring forth syllables: wherefore I laugh whilst others praise and extol, *Guevarraes* folly, who like another *Erasistratus* (whom he Apishly followeth in many points) complaineth of compound medicins, reducing all kind of agues to be cured with a plain *Pisfan*, a thin Cucumber milke, and a little water and oil mingled together. Foolish Bishop I deride thy ignorance, because thou deservest not to be pitied deriding others. Go to the little Bee, thou great Idiot; and tell me if thou canst number out of how many flowers hony is made. Hony I say, the sweetest meat, and best medicin of all others, yea the very quintessence (as *Isaac* the Netherlander writeth) and refined marrow of infinite whole some and good vegetables. Can that imperfect Creature perfectly convert so many divers juices into one soveraign meat, and may not man (the perfectest creature of all others) do the like in his stomach, when he feedeth of many good and wholesome dishes? As for

*Guevarra* in his Epistles.

*Isaac*, Belg. lib. de quint. mell. essent.



## Of Variety of Meats,

*Socrates* his comparison (whom *Apollo* himself termed the Prince of Sages) I answer thus,

What though variety be to the stomach, as choise of fair women in a Weak mans eye, causing more strong an appetite then reason or nature would? By the same argument we might as well reprove cleanliness in handling, skill in seasoning, and handsomness or neatness in serving in our meats; because when these concur we feed more largely, which if it be a fault, let *Philinus* hereafter eat bread made of meal which was never boulded; and parsneps and raddish never washt nor scraped; let him eat of boil'd meat that was never scum'd, and of dry, lean birds (such as *Q. Curtius* threw out at the window) never basted, and of bitter Feldefares never drawn.

Ca. lib. 6. ant.  
lect.

But I (and all wise men with me) will consider, that as honesty and delight may be matcht together, so cleanliness and variety is no hindrance to a good stomach or good digestion, but rather an help and friend to both. Nay it fareth with our stomachs as it doth with Sailers; who can easily pull in the sheet when they have too much wind, but cannot enlarge it when they have too little: for so likewise it is a small labour or cunning to kill appetite by onely seeing and feeding upon one dish, but to revive it being extinguished, or to sharpen it being dulled, requireth no little art; and consisteth chiefly in variety and well dressing of meats.

Item to answer in a word, the law *contra Allenas*; I grant the thing, but I deny the equity: for what greater reason have we to mingle wine and water (which was never forbidden but at drunken feasts) then to mingle a tart wine with a pleasant, a temperate wine with a hot Sack, and a scowrer (when occasion perswadeth) with Alegant or a harsh binder: & therefore to return

*Philin-*

that it is necessary and convenient.

*Philinus* his owne Sword into his own bosome: as it is not unlawfull (by the law of reason and nature) nay as it is necessary and expedient to mingle wines for some persons: so variety of meats taken orderly at one meal, are lawful, necessary and expedient.

Moreover (to beat him again with his own *Similes*) I confesse all instruments of musick to be tuned to one Harmony: but being so tuned, if the Musicians play ever (like the Cuckoe) but one Song, will not the ear and head be wearied and offended? nay will they not in time be both sick? Can the eye see at once many objects, the ears hear many instruments playing together, & (*Philinus*) shal not the stomach as well concoct, keep and digest for the body many meats? but when reason faileth, thou hast almost daunted *Philo* with inartificial arguments, drawn from antiquity, examples, customes, and sancti- ons of Senators.

Now if by the like arguments I confirm Variety, I doubt not but like a Scholler I may cry quittance, but if furthermore I confute thy Authorities, as being either falsified or unaptly applied, thou shalt live in my debt till the next *Audit*.

Wherefore to begin with *Rogatianus*, albeit for many years he was delivered of the gout, yet *Calius* avoucheth not that he was perfectly cured. And *Epicurus* though he fed but upon one dish at a meal, yet perhaps at every meal he fed on a severall dish. *Pontanus* also was a weak and sickly man, to whom I confesse many dishes (especially being of contrary kinds or qualities) are not to be permitted. Neither doth the Gentlemans answer in *Lacon* prove more the use then of one dish at a meal, then his Cooks demand inferreth the use and mingling of many meats. But if by the few dishes upon the Alters of heathen Gods, thou thinkest to prove that men

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at home feed onely upon one meat, thou art much deceived, for hereafter I will plainly demonstrate that they fed on many. As for the old *Scotish* custome, suppose it were true; yet sure I am, that since King *Arthurs* dayes who lived years before Christ, their owne Chronicler recordeth them to have used great variety of dishes.. That *Moschus Antimolus* lived onely with figs, it is no great marvel when he hated from his Cradel all other meat. *Stilpo* also fed onely on garlick, because his poverty was such that he could buy nothing else. As for *Genovesue* the holy made of *Paris*; albeit I suspect *Marulus* for a common lier, yet he saith, that her feeding so long upon one dish consumed her body, and that upon the Bishops licence she was enforced to eat milk in Lent. *Zoroaster* was no doubt a most learned Philosopher, who if he lived twenty years in the WilderNESS onely with one Cheefe, no doubt it was some great Cheefe like to *Parmisan*, full of variety, and not made of one but many milks. As for the monstrous riot of the *Ionians*, *Lituanians*, and latter Romans, drawn from the example and imitation of those wicked Princes and Emperours: I detest and abhor it as much as *Philius*, ascribing unto excessive variety as many mischiefs of body and mind; as temperate variety brings profit, health, refreshings and pleasures to them both. The *Jewes* murmuring doth as little please me, for though nature told them that one meat could not conveniently nourish every man; especially such as were accustomed forty years together in *Egypt* to feed diversly; yet when every man felt that one meat sent by God, did miraculously preserve man, woman and child, agreeing with all ages, times, persons and complexions, they ought to have been contented; being as perfectly nou-

Hest. Boeth.  
l.9. Scot.hist.  
Alex. l.3. c.11.

Athen. l.10. c.4

Marul. lib. 1.  
decad. 1.

Blin. l.11. c.42

Numb. 11.

nourished with one dish, as any of us can be with many.

Last of all, that example of *Adam* and *Eve* is most violently wrested against variety, whereas rather it is an argument against unity: for suppose they had at once tasted of all fruits in the garden, could they have been sick upon it? no verily, but the tasting of one alone (I mean the forbidden one) was the parent and author of all diseases: wherefore the variety of wholesome meats set down by Physicians are not offensive, when one dish forbidden may prove dangerous: as I could prove by many reasons, did not experience clear it with her sun-shine.

Now to answer examples also with examples; though the Kings of *Egypt* had no great variety of dishes, yet that they ever fed on two at the least, *Diodorus Siculus* Lib. 1. c. 6. reports. And if the old Romans fed not diversly, why Alex. l. 5. c. 21. had they usually three dishes at their table? The *Persians* though they had but few meats, yet they abounded in Salades and Junclets. The old Grecians contrariwise, used much meat and few Junclets: yea I read that *Plato* himself when *Socrates* and *Menippus* supped with him, had six several dishes at his table (figs, peason, beans, whortleberries, roasted beech-nuts, and wafers in the end to close up their stomachs) whereof they all fed, saving that *Menippus* set aside the wafers with his hand, saying; that a sweet aftercourse makes a stinking breath: Another time I read, that *Plato* set before his loving friends and fellow Citizens olives, herb-salades, divers kinds of flesh and fish, and last of all new Cheefe; whereby any wiseman may gather, that the ancients fed upon many dishes of opposite kinds, and gratified their stomachs (which every mans stomach covereth) with variety of meats. As for our owne Nation (for whom chiefly I write this Treatise) *Hector Boethius* a- 1.9 Scot.hist: voucheth,

avoucheth, that English men from before King *Arthurs* dayes, were accustomed to feed much and very diversly. And *Paulus Iovius* writeth thus. *The whole nation of English men delight still (as ever they did heretofore) in feasting and making of good chear, eating much meat and of many sorts, prolonging their sittings with musick and merrymments, and afterwards sporting themselves in set dances.*

Wherefore sith we are naturally desirous of many meats, and have stomachs above all other Nations, able to digest them; and custome also hath confirmed our variety of dishes (which cannot even in bad things be suddenly altered without a mischief) I perswade strong and indifferent stomachs to continue their used Diet, feeding orderly and soberly of divers meats. Divers I say, but not too many; for I like not (*Dubias Cœnas*) the doubtful feasts of Cardinal *Wolsey*, nor the Abbot of *Glastenburies* Diet (who were served with so many sorts of dainties that one might stagger and doubt where first to begin his dinner) nor the ancient tables of *London*; where (as *Diogenes* said of *Maronia*) every Citizens house (in a manner) was a cooks shop, till plenty of mouths made penury of provision, and dearth of *Corne* and *Victuals* lately taught them sobriety.

Last of all where the Proverb saith, *That many dishes make many diseases*; it hurteth not our position and defence of variety: for not diversity but multitude offendeth our stomachs, *that is to say*, more diversity of meats then they can well abide: accordingly as much meat hurteth not concoction, but that which is overmuch taken in too great a quantity, whereof we are now to discourse in the next Chapter.

As for variety of meats in the time of sickness, let us hear what *Galen* saith. Diversity of meats are as necessary

cessary in sickness (if it be a compound sickness) as variety of medicines. For a hot liver requireth a cooling meat, and a cold stomach that which is hot; and if a mixt disease have made a mixed distemperature in any part, there divers and compounds meats be of necessity required. Otherwise many meats (especially of contrary kind, substance and quality) are most hurtful and tumultuous. Com. in 1. de vict. rat. in ac. cap. 3. & 3. de vict. rat. in ac. cap. 35. & primo in Eund. cap. 18. whereby we may easily perceive, that variety of meats is permitted sometimes to the sick, yea though it be joined with contrariety of kinds.

## CHAP. XXX

### Of the quantity of Meats.

**T**HAT saying of the wiseman, *Eate not too much honey*, sheweth unto us; that even the most wholesome and nourishing meat of all other will prove dangerous and hurtful to our health, if it be not soberly and measurably eaten. Temperancy being not onely the carver, but also the commander at our tables.

We find likewise several sayings recorded; as, That we must eat by reason and not by appetite; That straightgirding, makes little eating; That in time of Famine, though we desire most, satiety is most perillous; That in rainy weather little meat, little drink, and much exercise within doores is best; That melancholy persons eat much, Cholerick drink much, Phlegmatick sleep much; Great Livers, great Eaters, that a lean Woman, is a Tavern of blood; That they which eate little, are

*Of the quantity of meats.*

never good Travellers. The Spaniard eats, the German drinks, and the English exceeds in both.

*Temperance what it is.*

But would you know what Temperance is? It is a virtue, timely, moderately and comely using those things, which be truly necessary and natural. For some things be both necessary and natural without which we cannot live, as Meat and Drink; others natural but not necessary, without use of which many of us may live, and live in health, as *Venus game*: others necessary but not natural, as strong exercises for some bodies: others neither natural nor necessary, as over-curious Cookery, making fine meat of a whetstone, and *quelque-chose* of unfavoury, nay of bad and unwholesome meat. There be two vices equally opposite to this virtue; Surfeiting, when a man eateth more then either his Stomach can hold or his strength digest; and Self-pining, when we eat less then our nature craveth and is able to overcome.

The first of them (namely surfeiting and excess) though it be a vice of all other most hurtful to the body and consequently noisome to the mind, yet we read that whole nations, and Emperors, and Potentates have both esteemed, and honoured and rewarded it for a virtue. For the *Sicilians* dedicated a Temple to Gluttony; and *Aristophanes* writeth thus of the Barbarians,

Οι βαρβαροι ουκ ανδρας ην ανθρωπος  
της πλειστα διναυδους καταφαγειν εχουσιν.

*Them onely men Barbarians think,  
That can devour most meat and drink.*

Athen. l. i. c. 1.  
In Arcan.

*Of the quantity of Meats.*

Of this crue was *Maximinus* the Emperour, who (like our old Abby-lubbers) did eat till he sweat; yea *Sabellicus* affirmeth, that his one dayes sweat gathered up in goblets, did amount to the measure of six *Sextaries*. *Claudius Caesar* and *Vitellius* the Emperour were like unto him, eating commonly so much, that they were forced once or twice in a meal to go out and vomit, and then returned to the table again, giving a fresh charge to a forelorne stomach. And though *Aurelianus* the Emperour fed moderately himself, yet he exceedingly loved and honoured a great Gourmand, who usually at one meal did eat a Hogg, two Weathers, and a whole Brawn, drinking upon it a whole firkin of wine poured down his throate thorough a funnel: Also *Firminus Salencius* did eat a whole Ostrich in a day: and *Clodius Albinus* (Commander for the Romans in France) is registred to have eaten at one sitting five hundred figs, one hundred Peaches, ten Musk-melons, twenty pound weight of Rayfins of the Sun, one hundred Snites, ten Capons, and a hundred and fifty great Oysters.

Neither was our Country alwaies void of a *Woolmar*, who living (in my memory) in the Court, seemed like another *Pandareus*, of whom *Antonius Liberalis* writeth thus much, that he had obtained this gift of the Gods *Ceres*; to eat Iron, glasse, Oyster-shells, raw-fish, raw-flesh, raw-fruit (and whatsoever else he would put into his stomach) without offence; yea as *Monica Augustine's* Mother was given to excess of wine; so himself (such are even Godly mens imperfections at some times) confesseth his own pronnesse and inclination to riot, in these words. O Lord, thou hast taught me to use meat not for lust and wantonness, but for life and health. Nevertheless when I sit down for refectious sake, the snares of concupiscence and surfeit lie in my way like crafty fowlers,

N n 2

and

and the Maid presumeth above her Mistris; so that it is doubtful, whether Necessity or Riot be commander, and hardly can I resist Riots desire, no though it afterwards bringeth me to great pain.

And no marvel, *Augustine*; for from whence cometh forenes and weariness, heaviness of spirits, dulness of senses, stiffness and pain of joints, unwelldiness, belchings, crudities, fevers, distastings of meat, loss of appetite, and o her tempestuous evils, but from repletion, surfeiting and saticty: what weakness of body cometh by excess of eating; we need no more examples then this of our own Countrymen, which *Boethius* noteth (in his Scottish History) of King *Arthur* and his Knights; who having recovered *York* from the Saxons and Picts in spight of their beards, kept there such a grand Christmas, that afterwards fighting again with the Saxons, his Souldiers were found so weakned with surfeiting, that their arrows could hardly peirce the Saxons furr'd dublets, being able before to strike thorough their iron armour. What Scholer hath not read of *Herodotus*, the minstrel of *Megara* (whose girdle in the waist was three yards and a half long) or of *Milo Crotoniates* that great Pamphagus? yet they died both very weak men and young, by oppressing strong nature with too heavy burdens. The Stoicks imputed all diseases to age, but *Epistetratus* did not ill to ascribe, either all or most of them to excess: for if a man feed too much, three principal discommodities arise thereof. First, all natural spirits leave their several standings, and run headlong to the stomach to perfit concoction; which if with all their forces they cannot perform, then brain and body are over-mastered with heavy vapours and humours; but suppose they perform it, what followeth but foggy fat instead of flesh; or at the least, such abundance of both, that no soveraign-

Athen l. 10. c.

Plutarch in Gryll.

Marfil. Fici. de  
taend. stud. fan.

ty

ty nor ability is left for the actions of the mind? which (as Menander well noteth in one of his Comedies.)

*Desireth not to play with Swine,  
Nor dwells in hogsheads full of wine.*

For *Heracletus* was of a right opinion, that the wisest soul dwelleth in the emptie body; which we may partly illustrate by these examples. The moist eye seeth worst; the fullest vessel soundeth least, and the Sun hardly shineth thorough a cloudy aire: Even so in a full and troubled body, overpeised with variety and plenty of meats, the eye of our mind must needs be darkned, the voice of reason cannot be heard, and the Sunshine of understanding cannot shine into our hearts, being destitute of will, and much more of ability to execute any thing that is good: Nay through surfeiting we live groveling and groping after base delights, as Hogs do for Acornes, being disabled so much as to think a good thought.

*Hippocrates* and *Galen* say, that the bodys of ordinary great feeders stand upon a dangerous point, or as you would say upon the Rayfords edge; for if they feed moderately, alteration of custome hazards their health: if they persist in excess, they are suddenly strangled with Apoplexies, as *Celius* hath well noted.

Gal. lib. 17. ca.  
II. A. L.

To prevent all which sicknesses both of body and mind, oh what severe and good laws were there made by *Fannius Didius*, *Licinius Crassus*, *Cornelius Sylla*, *Leptinus*, and *Antius Restio* against Riot? yet the concord of vices so prevailed, that lust continued excess, excess brought forth unruliness, unruliness contempt of Government, whence came fatal destruction to the Roman Monarchy.

Ma. sat. 3. c. 17.

The

Hector. Boeth:  
hist. Scot.

The Scots punished their belly-gods in this sort; first they filled their bellies as full of good meat as ever they could hold, then they gagged them, and threw them into the next river with their arms piniond, saying; *Now as thou hast eaten too much, so drink too much.*

Plutarch remembreth, that (by the *Athenians* law) whosoever did slay a living beast, he should be hang'd as a Felon, because they would not have a beast tormented; which punishment if it were just (as it seemed just in *Xenocrates* opinion) then what pains ought they to endure, who by surfeiting not onely torture, but also most unnaturally seek to kill themselves; making their graves with their own teeth, slaying and unskinning themselves as it were of reasons robe, yea ensouling their bodies (being dedicated Temples to the holy Ghost) as much as in them lieth with the form of swine?

The second vice (namely *Self-pining*) is as far from Temperancy on the right hand, as surfeiting erreth on the left. *Sozomenus* maketh mention of a Munack in *Celsyria*, called *Battheus*, fasting voluntarily so long, till his teeth were full of worms. And in the *Legendary*, *S. Francis*, *S. Bennet*, *S. Rainulph*, and divers other men, maids and women are highly extolled for consuming their bodies with excessive abstinence; which being a thing against nature and Godliness (which forbidderh us to scourge or mark, and much more to consume our bodies) it shall need no confutation at all, especially in this gluttonous age; wherein we are so far from any such fasting, that we wholly delight in Riot and Feasting. Onely let me say thus much out of *Hippocrates*, that a very thin and precise Diet is not to be prescribed to any one of indifferent health and strength; no scarce to any (except their disease be exceeding sharp) which are very weak. For the prescribing of meat by drams or ounces, driveth many

Sozom. lib. 6.  
eccl. hist. c. 34.

many fears into a weak mans mind, taketh al alacrity from the heart, maketh a man jealous of his owne fingers, daring to eat nothing with chearfulness, because he ever suspecteth that he eateth too much. Hence came that golden Aphorism (though not registred in his Aphorisms) *ἡδονὴν ὑπερβαίνειν ἐν γενομένῳ, ἀλγὺν δὲ ὑπερβαίνειν ἀποβαίνει τὸ νόσος!*

Hippoc.

*An over-yeelding lengthneth the grief,  
But timely permission maketh it brief.*

As for Temperancy (which I can never enough reverence or commend) would to God it were as well practised of every particular man, as it is necessarily required to be in Physitians. First that by long life they may (with *Galen* and *Hippocrates*) get perfection in that art which they profess: whereas now many Physicians are buried under a Doctors name, before they ever tast of *Hygea* her cup, or saluted *Panacea* a far off. Secondly if they by surfeiting or fasting hurt their owne bodies; how shall their doctrine be followed by their Patient, when it is broken and crossed by themselves?

The rude *Persians* are recorded to have ever fed so temperately, that to spit or blow their nose, was both execrable and punishable amongst them. Likewise they (as also the Romans) permitted any man to give him that yawned a blow on the ear; because spitting and snivelling and yawning, are only the fruits of fulness or idleness. Much more should learned Physitians moderate themselves, who give laws to others, and not rashly run into that excess, which even the savage *Scythian* and *Persians* ever abhorred.

Xenoph. l. 1. p. 2.

It is also recorded of the *Spanish* Women, that a certain girdle is kept of some two foot long in every Town, which if any womans belly exceeds in compass (unless it

Athen. l. 2. c. 2.

it be by child-going) they are counted detestable and infamous: Let it be therefore a greater shame for us *Physicians*, by ill example to purchase our owne discredit, and also to lessen our skill, and shorten our lives as much as lieth in our owne power: for *Theophrastus* falsly accused nature, in that she gave long life to Ravens and Crows (whom it little profited) and but a short time to men, and the shortest of all to Students, whom reason would have to live long for the mutual benefit one of another, and the publick good of the Commonwealth. More justly he might have accused men and Students themselves, for abridging their natural dayes by surfeiting and drunkenness, chambring and wantonness, excess and riot; considering that nature ever most preserveth and tendereth the most worthy creature, did it not destroy and ruinate it self.

*Timotheus* having supped with *Plato*, and eaten (contrary to his custome) very moderately, slept very quietly that night, finding neither cholick to awake him, nor belchings in the morning to annoy him; wherefore as soon as he awaked, he brake forth into this exclamation, with a loud voice: How sweet, how sweet are *Platoes* Suppers, which makes us in the night time to sleep, and in the morning to breathe so sweetly! Yea but (some will say) how shall we know when we have eaten enough? At whom *Democritus* would have laughed a month together, and perhaps have returned them this answer, Fools and Idiotes that you are, know you when your Horse and your Hawke and your Dog hath enough, and are you ignorant what measure to allow your selves? who will urge his Horse to eat too much, or cram his Hawke till she be over gorged, or feed his Hound till his tail leave waving? and shall (man the measurer of Heaven and Earth) be ignorant how in Diet to measure the bigness

Cic. 3. Tusc.

Marfil. Fic. de  
Sanit. stud. tu.

signes or strength of his own stomach? knows he by signes when they are over filled; and is he ignorant of the signes of repletion in himself? namely of satiety, loathing, drowsiness, stiffness, weakness, weariness, heaviness and belching? Doth not every man know, that Enough consisteth not in filling the paunch, but in taking sufficient to maintain nature, which no doubt is satisfied with a little, as *Solon* said at the wisemens feast, *Sum-* Cloth your  
*mun, imo divinum bonum est nullo vesci alimento; proxi-* self warmly,  
*mun vero & naturale quod a minimo.* It is (said *Solon*) and feed sparingly.  
*the greatest, yea the divinest good thing of all other,* Vesti te casto  
*to eat no meat: and the next unto that and most natural* & mangia poco  
*is, to feed as sparingly as may be.*

But can you not prescribe one certain measure or quantity fit for all men? no verily, for to prescribe to all men (or to one man at all times) one certain quantity of meat, were to make a coat for the Moon; which if either *Jupiter* her Father, or *Latona* her Mother could have done, they would long ere this with some robe or other have covered her inconstant body, encreasing or decreasing every moment. And verily *Hippocrates* H. p. de. vet. me  
hath truly written. *The quantity of meats ought not to be appointed by weight, number nor measure, but by sense and ability of our stomachs: for some cannot digest much, others are offended at a little, others are not satisfied till their maw be filled, others have too much when it is half filled.*

It were strange to recite, what great store of meat some have eaten and others daily, do eat without offence; *Aristotle* in his Politicks, calleth the Fencers and Wrestlers Diet of his time *αναγκαστικον*, a necessary Gourmandise; because through abundance of exercise (which consumeth spirits and humours) they were enforced to

lib. 1. cap. 6.  
Cosmocris.

eat both much and often. Nay *Cornelius Gemma* affirmeth, that he saw whilst he lived an aged woman, which from her infancy fed in excessive measure, eating something continually every hour, besides her ordinary meals of breakfast, dinner and supper, which were of an incredible quantity: In the end dying with abundance of fat and flesh (for the caul of her belly weighed twenty pounds) they perceived all this to come from a peculiar and special temperature, called of the Grecians *ισορρυημενία*: for her liver was greater and heavier then all the rest of her bowels laid together; exceeding red, and swelling with store of blood and wind. *Surius* and *Brurinus*, and *Schengkius* tell of many others, who lived long in health though they fed excessively, having as it were an Ostriches stomach joined with a Dogs appetite.

On the contrary side, some may as well live with hunger and long abstinence a great while, according as I have read in many Authors. *Hippocrates* thinketh, that if a man abstain from meat and drink seven dayes, he cannot escape death; yea when some afterwards were perswaded to eat, their meat never passed thorough them, because the hungry gut (called *jejunum intestinum*) was by abstinence clung together. But *Pliny* saw the contrary, and *Tinos* Aunt lived two months together without meat or drink. *Albertus*, *Alexander Benedictus*, and *Jacobus Sylvius*, write yet of more strange and incredible abstinence both of men and women; which truly I would have registred amongst the lies of the golden Legend, and the Abbot of *Ursberg* his Chronicles, had not *William Rondeletius* and honest *Ionbertus* written the like of a French gentlewoman, living almost three years without any sustenance of meat, bread, broth or drink; who afterwards was married and conceived a child, which she brought well forth and happily alive: By all which

exam-

Sur. com. rer.  
in orbe gest.  
Bry. lib. 3. de  
re cib. cap. 5.  
Schengh. lib. 3.  
obf. med.

Hip lib de ea.

Plin. l. 11. c. 54  
Athen. l. 2. Dip  
Alb. l. 7. de ani  
Alex. B. pract.  
lib. 12 cap. 11  
Jac. syl. Confil.  
contra famem.

Ioub dec. 1. fa-  
sade 2.

amples we may easily gather, how absurd the fashion and custome was before *Plutarchi* time: when every man did not carve for himself, but was carved unto by another; and that (after the Colledge fashion) so equally, that none had more or less then his fellows: which order howsoever it pleased *Hagias* the Sophister, because feasts in Greek are called Divisions, and the Masters of feasts Great Dividers, and Servants Carvers, and *Mara* and *Lachesis* (being the Goddesses of feastings) were called so of equality of division; and that peace is maintained where equality is kept, and that *Agamemmons* Souldiers (as *Homer* testifieth in sundry places) had every one alike measure and weight of victuals: yet (by his leave) neither is humanity therein observed, nor geometrical proportion kept, nor nature imitated. For tell me, what humanity can we call it, to give a man less then his stomach wanteth? what geometrical proportion is that, which giveth as much to the half-full, as the empty vessel? and how dare we prescribe one quantity to all, when mens stomachs be as divers in quantity of receipt and ability of concoction, as their faces be differing in appearance? so that it is too little for one which is too much for another, and no certain measure, nor number, nor weight is to be prescribed to any man: but every one to feed according as his stomach is able to concoct, which (to use *Hippocrates* his phrase) though it have no ears, yet hath it intelligence to beg his own, and wisdom to discern when it hath enough; willing us not to eat till we have an appetite, nor to eat so long till we have none. This rule *Galen* observing (amongst many other) he was seldom sick, and lived (as *Sipontinus* writeth) 140 years.

Also let us remember, that in youth, health and winter we may feed more plentifully, as also after exercise

Plur. 2. Symp.

lib. de. fal. diet.



Suet. in vita.  
Aug.  
Laert. in vita  
Diog.

and at our own ordinary table: But when we are at great feasts, or forced to eat upon strange meats (be they never so finely dressed) let jealousy be our carver, after the example of *Augustus Caesar*, and also of *Plato*: who at great feasts fed onely on some known dish. I have read somewhere, when they of *Thasus* invited *Alexander* to a feast, that he fed well upon their fat mutton & beife, and gave away the forced dishes and curious *Quelqchoses* not to his own Countermen and Souldiers, but to his captives and slaves: saying, That he would rather they were all dead, then that any of his owne by surfeiting upon any unknown meat should be never so little sick.

And thus much of the just quantity of meats; which Physitians may aim at by long experience, prescribing a full Diet to them that be sound and strong, and accustomed to much feeding, a moderate diet to them that be indifferent, and a thin diet to such weaklings and sick persons as require neither much nor often feeding.

## CHAP.

## CHAP. XXXII.

## Of the quality of Meats.

**H**ippocrates and Galen bids every man both in health and sickness, beware what kind of meat he most commonly useth; for like food like flesh, like meat like nourishment.

[And therefore we find that some have Quails stomachs, and may eat poyson: A Woman by custome drank the juice of Hemlocks usually. Gal. lib. 3. simpl. medic. cap. 18. And a Maid fed usually (by custome) upon Napellus Spiders, and other poysons, Caelius lib. A. L. 11. cap. 18. *Mithridates* the younger used continually a counterpoyson made of poysons, in so much that when he would have poysoned himself (being by his son *Pharnaces* vilany betrayed to *Lucullus*) he could not do it, and therefore killed himself by the help of a Frenchman, Plin. lib. 23. cap. 9. ]

All which cautions are particularly set down by *Hippocrates* and *Galen*, though scatteringly and by peices in several places, that I need not add to his own words; which I have aphoristically set down in these sentences following, because no man ever did the like.

1. Let every man take heed, what quality his meat is of, for custome begetteth another nature, and the whole constitution of body may be changed by Diet.

2. We should take those kinds of meats which are best for our own particular bodys, for our own particular age, temperature, distemperature & complexion. For as every particular member of the body is nourished with a several qualified

Hipp. de sal Di.  
Galen com. in  
aph. fo. lib. 1.

Gal. com. 4. de  
vict. rat. in ac.  
cap. 10.

Gal. com. in  
aph. 50. lib. 1.  
Gal. com. in ap.  
11. l. 1. & com.  
de sal. diet. c. 7  
& com. 5. in 6.  
epi. c. 1. & com.  
in aph. 3. lib. 2.

juice : so labourers and idle persons, children and striplings, old men and young men, cold and hot bodies, phlegmatick and cholerick complexions must have divers Diets.

Gal. com. in  
aph. 18. lib. 2.

3. Young, hot, strong and labouring mens stomachs may feed of meats, giving both an hard and a gross juice, (as beise, bacon, poudred-flesh and fish, hard cheese, rye-bread and hard eggs, &c.) which may nourish slowly, and be concocted by degrees; for if they should eat things of light nourishment (as veal, lamb, capons, chickens, poacht-eggs, partridges, pheasants or plovers, &c.) either their meat would be too soon digested, or else wholly converted into choler. Contrariwise milk is fittest for young children, tender flesh for them that are growing, and liquid meats for such as be sick of sharpe diseases.

Gal. com. 2. de  
vict. rat. in. ac.  
cap. 36.

Furthermore if any mans bowels or body be too dry, a moist diet of suppings, and boild meats yeelds him a remedy, but if it be too moist, all his meats and diet must tend to driness.

4. de fac. simp.  
cap. 7.

4. Sweet meats are unfit for young children and young men, and hot. stomachs; for they corrupt childrens teeth, and turn most into choler in young mens stomachs, but they are good for old men and cold complexions; yea hony it self agreeth with them.

4. de simpl. fac.  
cap. 19. & 5. e-  
jusdem. cap. 25

5 Bitter meats engender choler and burn blood, giving no general nourishment to the whole, howsoever they be acceptable to some one part.

Gal. de alim.  
fac. l. & ca. ult.

6. Sharp spices (*which I have particularly named before in the fifth Chapter of this Book*) are most unfit for tender bodies, whose substance is easily melted and enflamed, howsoever strong men may eat them with gross meats.

Gal. 2. de vict.  
rat in ac.

7. Soure meats and sharp together (as limons, oranges, citrons and vinegar) offend cold stomachs and sinewy parts:

parts: but if they be cold and astringent (as sorrel, quinces, cervisses and medlers) they are not so offensive, nay they are profitable to all stomachs being eaten last, unless the body be subject to fluxes.

8. Meats oversalted how dangerous they are, inflammations, leprosies, sharpness of urine, and great obstructions hapning to such as use them much, do sufficiently declare, agreeing with none but strong bodies; as Sailers, Souldiers, and husbandmen, accustomed to hard labour and much toiling.

Gal. 3. de fac.  
alim. & 3. de  
loc. aff. cap. 6.

Gal. com in ap.  
18. lib. 2.

9. Fatty meats are not good but for cold and dry stomachs; for in sanguine and cholerick stomachs they are soon corrupted, in phlegmatick stomachs they procure looseness and hinder retention: *Only they are fit for men naturally melancholick, giving to them a kindly warmth, and also a most convenient and proper moisture.*

Gal 5. de al. f. a.

I sa. de univers.  
& parti. diæta.

10. All meats should be given very hot to cold and raw stomachs; but cold meats to cold stomachs are very hurtful. *Pityllus* had so cold a stomach (*saieth Suidas*) that he made a sheath for his tongue, to swallow down his pottage scalding hot: and *Eunapius* reporteth the like of *Proæresius the Sophister*; yea I my self have known a *Shropshire gentleman* of the like quality.

Gal. com. in  
aph. 3. lib. 3.

11. When any man is sick or distempered, let his meats be of contrary quality to his disease: for health it self is but a kind of temper gotten and preserved by a convenient mixture of contrarieties.

Gal. com in.  
aph. 3. l. 3.

*Now in what degree most particular meats be hot, cold and dry or moist, is sufficiently declared above in the fifth Chapter, where I have largely set down the differencies of meat both in kind, substance, temperature and tast, wherunto I refer you.*

12. Above all things take heed that you eat not through:

Gal.com.in  
aph.38.lib.2.Gal.com.4. de  
vict rat. in. ac.  
cap.89.Hip.de fal.  
vict.rat.

Pl.defan. tuc.n.

through hunger of a meat, which either naturally or accidentally you loath; for as the pleasing meat is best concocted (yea though it be somewhat of the worst kind) so meats loathed, turn into wind, belchings, vomitings and cruel gripings, because the stomach doth not affect them. But what meat is fittest, and most agreeable to every mans taste, humour and nature; rather proper experience doth teach us, then any mans judgement can direct us.

13 Let a strong and good stomach taste of all things, but not feed upon them as nourishments; yea, it is good in health to taste every thing, least we refuse that in sickness which perhaps we shall have most cause to feed on: *as it hapned to Titus the Emperour, whose over-nice feeding and bathing hastned his death.*

## CHAP.

## CHAP. XXXI.

## Of the Time, Order and Manner of Eating.

**A**thenaus in his Feast of Sages saith, that the old Grecians lived very temperately; but yet he saith that usually they made three meals a day, one early in the morning, another at noon, and the third at night. The first was called ἀκράτισμα, because it was nothing but a sop of bread soaked in a little wine. The second was called ἄριστον, because it was made of home-bread things, which are thought to give the best and strongest nourishment.

The last was called by two names, δολώνιον signifying a late eating, and δειπνόν because it required care and cost. In Plutarchs time Breakfast was called γεύμα, because they did only taste and go. Dinner was termed πρὸ ἑσθίου, as being a noon-meal. Supper was called κοινόν, for that it was not private (as Breakfast and Dinner) but either common amongst neighbours, or at least with all their own household. How Beavers called *procania*, and sleep-drinks called *prohypnia* and *metacania* came up, none have yet thoroughly determined, though here amongst labourers, and in Germany amongst gentlemen they are ordinarily put in practise.

Breakfasts are fit for all men in stinking houses or close Cities, as also in the time of pestilence, and before you visit the sick; for empty veins draw deepest, and what they first receive (be it good or bad) with that they cleanse or infect the blood. Contrariwise where the air is pure clear and wholesome, it is best to fast till dinner, unless you be either of growing years or of a cholerick stomach, for then you must not in any case be long fasting.

Dinners and Suppers are generally necessary and convenient

Meat well  
chewed is half  
digested.  
It is ill to talk  
much at meat:  
Where an egis  
best to be o-  
pened.

venient for all ages, times of the year, and all complexions; especially in these northern parts of the world, where inward heat being multiplied by outward coldness, our radical moisture would be soon consumed, if it were not restored by a double meal at the least.

*Whether Dinner or Supper should be largest.*

Now whether at Dinner or Supper we may feed more plentifully, is a great question amongst Physicians; either because they affirm too generally on either side, or because they were ignorant of distinctions: Some are just of *Leonard Fuchsius* his opinion, that our Supper should be the larger of both, for these reasons. First, because as we may eat more in Winter than in Sommer, our inwards being then hottest, through repercussion of heat by external coldness; so the night resembling winter (as *Hippocrates* noteth) no reason but that then we should feed most. Secondly we may then feed more largely because sleep ensueth, with whom blood, heat and spirits return more inward to the belly, bowels, stomach and all parts of concoction, then when by light exercise or musing they are distracted upward, downward, and outward to other parts.

Again, look what exercise is to the joints and muscles, that is sleep to the bowels: that is to say, look how labor and exercise doth warm the one, so doth sleep and quietness warm the other. *Galen* likewise writeth thus; whilst a man sleepeth all motive and sensible faculties seem to be idle; but natural powers are then most active, concocting meat not onely better in the stomach and guts, but also in the veins and whole habit of the body. *Paulus Aegineta* is of the same judgement, writing thus. Sleep is a ceasing or rest of animal faculties, proceeding from the moistning of our brain with a sweet and profitable humour; which whosoever taketh in due or-

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der quantity and time, he receiveth thereby many singular commodities; namely good concoction of meat, and digestion of humours, and ability to labour easily and chearfully after digestion: where he addeth this reason of better concoction in sleep out of *Hippocrates* *Hib. 6. ep. tom. 1. aph. 12.* *ἐν ὕπνῳ ἐστὶν ἐννοεῖται.* &c. He that is broad waking is hottest outwardly, but he that soundly sleepeth is hottest inwardly.

Now if any shall object, that no sleep can be wholesome or sound after supper, because it is taken upon a full gorge. I answer him thus, Physicians write not to idlers and fools, but to men of sense and reason; whom common sense may teach, that they are not (like swine and beasts) first to fill their bellies, and then presently to sleep upon it, but to sit or walk easily after supper for an hour or more; to settle their meat to the bottom of their stomach, that it may prove less vaporous to the head, and be sooner concocted lying nearer the liver.

Furthermore when I said, that we should feed more largely at Supper than at Dinner, I meant nothing less than to counsel men to gorg themselves up to the top of their gullet; but to advise them of both their meals to make Supper the larger, for the reasons alledged, and for infinite reasons besides which I could set down.

*For whom large, or sparing Suppers be most convenient.*

Nevertheless I do not so generally set this down, as that it is best for all persons, but for them onely which be found and in health: for if any be troubled with great headache, or rhumes, or nightly torments of any part, their Supper ought to be very little, slender and dry, and also to be taken very timely in the evening; that nature being freed all night time of other offices, may onely attend concoction of the diseases cause.

Last of all, I except also them which have long been

Hib. 2. para. c. 11

Hib. 6. ep. sec. 6.  
& 1. aph. 15.

Hib. 6. ep. sec. 5.  
& aph. 29.

Hib. 6. ep. sec. 10.

1. 1. de ea. sym.

Hib. 1. cap. 97.

accustomed to small Suppers and long Dinners, because the imitation of a long custome (though it be evill) breedeth no common or petty danger. *Laurence Iou- bert* in his eighth Paradox written to *Camusius* the King of *France* his Secretary, wonderfully striveth to oppugne this opinion; but profitting no more with his head and hands, then the mouse in the tar-barrel doth with her feet; for when he hath done all that he can, he onely proveth that better digestion is in the day time, and not better concoction, as hereafter (upon some other occasion) I will plainly demonstrate to the learned.

*How often a man should feed in a day.*

Furthermore I would not in like manner have any man think, that I prescribe two or three meals, and neither more nor less to all persons: for Children may feed much and often; old men little and often: where by the way note this out of *Plutarch*; that old age is not ever to be stinted by years, but by decay and loss of natural strength.

For in some Northern Countries (and he nameth ours) few men are old at half a hundred years, when the *Ethiopians* and Southern people are old at thirty. They are long young and lusty, because much feeding restoreth decay of moisture, and outward coldness preventeth the loss of in-borne heat. These contrariwise are soon old, because outward heat draweth out their inward moisture, which should be the maintainer and food of their heat natural.

Also I permit unto true labourers and workmen to feed often (yea four or five times a day if their work be ground-work or very toilsome) because continual spending of humours and spirits, challenge an often restoring of the like by meat and drink.

Finally whosoever by some natural and peculiar temperature,

perature, or else upon any sickness, is enforced to eat often; it were against art, reason and nature to number and stint his meals. *Claudius Caesar* had so gnawing a stomach, that he could eat at all hours, And *Aulus Vitellius*, Suer. in vita claudii & vitel. (even at his Gods service and sacrifice) could hardly refrain from snatching the meal and oil out of the Priests hand: yea he baited at every Village as he rid upon the way, and swept clean the Amery in every Inn. Contrariwise some either by nature or custome eat but once a day, others onely twice, and some thrice: as you may read in *Benevenius*, *Ferdinandus Mena* and *Bartholomaeus Amulus*; and as I my self can also witness by divers of our own Countrymen, if I purposed or thought it needfull to produce their names. The like may I say of set hours, to dine or sup in; for albeit I could ever wish and think it generally wholesomest, to dine before the highest of the Sun, and to sup 7. or 8. hours after dinner; yet if any be accustomed with *Augustus Caesar*, to eat onely then and as often as he is hungry I forbid him not to discontinue his own course, albeit I rather impute it to a foolish use, then to any inward precript or motion of nature. *Calius* therefore not unwittily termeth Courtiers by the name of *Antipodes*; for as it is day with them when it is night with us, so Courtiers and Princes eat when all others sleep; and again (perverting the order of nature, and setting as it were the Sun to School) sleep out the sweetest part of the day, wherein others eat and work.

Concerning the manner of eating, it is not alike in all Countries. The Jews, Grecians and old Romans did eat lying and declining to their right sight. Onely the Illyrians sat boult upright as we do now, with a woman placed (after the new Hans fashion) betwixt every man. *Masiniſſa* did most commonly eat and walk, yet sometime

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*Leont. l. 4. c. 3.* he did also eat standing; and sometimes leaning after the Roman guise, but he never sat at his meat: because he thought eating to be one of the slightest services to be don of men, upon which they should neither stand, lye nor sit long. For mine own part, I prescribe no other manner of eating, then we have recieved and kept by long tradition. Nevertheless, that declining towards the right side was the best manner of position in feeding, *10a. c. 13. v. 23.* the example of Christ and his Apostles do sufficiently prove, who (when they had choice of rites and manners) observed ever that which was most wholesome, seemly and natural.

Now how long we should sit at Dinner and Supper, though it be not set down precisely by Physitians, yet generally we may forbid too long or too short a time. *Svitrigalus* Duke of *Lithania* never sat fewer then six hours at Dinner, and as many at Supper: from whom I think the custome of long sitting was derived to Denmark; for there I remember I sat with *Frederic* King of Denmark, and that most honorable *Peregine* Lord *Willoughby* of *Eresby* (when he carried the Order of the Garter) 7. or 8. hours together at one meal. Others feed quickly and rise speedily; but neither of those courses be allowable: for as too long sitting causeth dulness of spirits, and hindereth the full descent of meat to the depth of our stomachs; so too speedy rising causeth an overhasty setting, and maketh it also to pass out before it be well concocted.

To conclude, mince or chaw your meat finely, eat leisurely, swallow advisedly, and sit upright with your body for an hours space or less, for longer sitting is not requisite for the body (howsoever some affect it) nay it is rather hurtful unless it be confirmed by long custome, or made more tollerable by reason of some past time

time, game, or discourse to refresh the mind. But of all long sitters at the table, farewell *Hugurio Pagiolanus*, who (as *Petrarch* reporteth) lost both the City of *Pisa* and *Lukes* at one Dinner; because he would not arise (though a true Alarm was given) to repel the enemy, till his dinner were fully ended, which usually was protracted two or three hours.

Last of all, *Concerning the order of taking of Meats.* The first course in old times was called *fragida mensa*, the cold service; because nothing but Oysters, Lettice, Spinache, cold salades, cold water and cold sawces were then set on the table; which order was clean altered in *Plutarchs* time, for they began their meals with wine, hot portage, black or peppered broth, and hot meat, ending them with Lettice and Purcelane (as *Galen* did) to suppress vapours and procure sleep; which example is diligently to be followed of cold stomachs, as the other is to be imitated of them which are over hot. *Plur. 8. symp.*

Likewise that the most nourishing meat is first to be eaten, that ancient Proverb ratifieth *Ab ovo ad mala*; *Cæl liq. 7. cap. 17. A. L.* from the eg to the Apples; wherefore I utterly dislike our English custome, where Pheasant, Partridge and Plover are last served, and meats of hard concoction and less good nourishment sent before them. As for fruit (if it be not astringent, as tart apples, pears, soure-plums, quinces, medlers, cervises, cornels, wardens, four pomgranates, and all meats made of them) it should be eaten last.

Contrariwise all sweet and moist fruit (as ripe melons, gourds, cucumbers, pompions, old and sweet apples, sweet pomgranates, sweet oranges) and all things either fatty, light, liquid and thin of substance, and easie of concoction, should be first eaten, unless we be subject to great fluxes of the belly, or cholerick dispositions of stomach,

mach, and then the contrary course is most warrantable. For if slippery and light meats went formost into hot stomachs, they would either be burnt before the grosser were concocted, or at the least, cause all to slip downwards over-soon, by making the lower mouth of the stomach too too slippery. And verily I think that this is the best reason, wherewithall to maintain our English custome, in eating biese and mutton formost before fowl and fish; unless the reason drawn from use and custome may seem more forcible.

Finally let me add one thing more, and then an end of this treatise; namely that if our breakfast be of liquid and supping meats, our dinner moist and of boiled meats, and our supper chiefly of roasted meats, a very good order is observed therein, agreeable both to art and the natures of most men.



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*FINIS.*

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